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Persian Classics.

VOLUME THE FIRST.

GŪLISTAN OF SÂDY,

WITH AN

ENGLISH TRANSLATION.

BY FRANCIS GLADWIN.

CALCUTTA,

PRINTED AT THE HINDOOSTANEE PRESS.

1806.

TO THE MOST NOBLE

MARQUIS WELLESLEY, K. P.

“
Ec. Ec. Ec.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

Persian Classics,

COMMENCED AND COMPLETED DURING HIS LORDSHIP'S

GLORIOUS ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED, BY

HIS LORDSHIP'S

MOST FAITHFUL AND

DEVOTED SERVANT

FRANCIS GLADWIN.

N. A.

THE LONDON, 1866.

ADVERTISEMENT.

ON the first institution of the College of Fort William, the Governor General, MARQUIS WELLESLEY, was pleased to request Colonel Kirkpatrick, Mr. Edmonstone, and myself, to undertake the temporary superintendence of the Persian department. Happy at being united in office with such distinguished characters, and encouraged by the patronage of the illustrious founder, I then communicated to my colleagues my design of preparing, for the use of the students, correct editions of some of the most approved Persian classics, with notes and verbal indexes. In forming this resolution, I was actuated solely by my desire to promote the advancement of Persian literature, without looking for any pecuniary remuneration from government.

During the short period of my stay in the College, I was only able to draw the outlines of my plan; but since my appointment to my present office, where, from situation, I am almost entirely secluded from society, I have employed the intervals of leisure in the execution of my arduous undertaking. After four years labour, I have prepared for the press the *Gúlislán* and *Boslán* of *Sády*, the *Behárislán* of *Jámy*, the *Ukhlákulmúhsinee* of *Cáshesfy*, with the *Iyár-e-dánish* and three volumes of letters by *Abulfuzl*: to which will be added, sketches of the lives, and remarks on the writings, of those eminent authors. The whole, making eight quarto volumes, will be published as speedily as possible, either in Calcutta or in England, as circumstances may allow.

To the *Gúlislán* I have added a complete English version. The other works have only notes and verbal indexes; my advanced time of life not allowing me to persevere any farther in this laborious undertaking: and more especially, as I am under engagement to Government to compile a practical Dictionary of the Persian language.

Having thus completed my original design, in regard to the Persian classics, I shall now proceed to print the Dictionary, which I flatter myself will be published in the year 1806. It will be composed of three parts, viz. Part I. a practical Dictionary, Persian Arabick and English. Part II. Persian Phraseology, consisting of numerous examples. Part III. a practical Dictionary, English and Persian. By the means of my notes and the verbal indexes to the Persian classics, I now possess examples of upwards of thirty thousand Persian and Arabick words, from which I shall make a selection of familiar phrases, for the second part of the Dictionary.

OF THE PRESENT EDITION OF THE GŪLISTĀN.

The text is founded on a very valuable copy, in the *Nuskh* character, which has been collated with five other manuscripts, besides the printed edition of *Gentius*, and that published in Calcutta. *Gentius* comes the nearest to the old manuscript, but the Calcutta copy possesses considerable merit, being much more correct than the generality of manuscripts procurable in Hindoostān.

In the English part, I have omitted a few passages, which although not offensive to the coarse ideas of native readers, could not possibly be translated into our language, without transgressing the bounds of decency. The learned reader will discover these few chasms, particularly in the 5th, 6th, and 7th chapters.

From the nature and extent of my plan, a very slender critic may easily find particular places for animadversion; but those who are capable of appreciating the labour of such an undertaking, will candidly pass sentence on the general merit of the performance, and make liberal allowance for any trifling errors, that may happen to fall under their observation.

THE METHOD RECOMMENDED FOR STUDYING THIS WORK.

With the help of the notes and index, the student should be required to give, in English, the literal sense of the original. Then, let the Professor compare the student's translation with the English version; and point out any peculiarities of idiom, together with such improvements as his experience may enable him to suggest.

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 — 311. l. 353 چوین طبله — 316. l. 423 ور — 323. l. 524 ابلهتر

Throughout for قطه read قطعه Page 302. l. 220 *dele* حکمت Page 303. l. 229 *infert* حکمت

ERRATA IN THE TRANSLATION.



- Page. 4 l. 2 from the bottom *imploration*, read *supplication*.
 — 5 l. 3 *me*, read *us*.
 — 28 l. 7 *successor*, read *vicegerent*.
 — 76 l. 2 after *if*, insert *I*.
 — 78 l. 2 *Mitiline* read *Mulatye*.
 — 79 l. 10 *Stranger*, read *a feller of milk curds &c.*
 — 98 l. 8 *rest*, read *next*.
 — 100 l. 5 after *under*, insert *the*.
 — 124 l. 9 *from*, read *form*.
 — 127 l. 1 *our*, read *four*.
 — 139 l. 2 after *and*, insert *is*.
 — — *passion*, read *passions*.
 — 143 l. 6 *showing*, read *sewing*.
 — 158 l. 7 dele *towards men*.
 — 163 l. 3 read *northwind*.
 — 176 l. 67 read *eyes*.
 — 187 l. 3 instead of *the prophet Salih*, read *one who is virtuous*.
 — 201 l. 2 *though*, read *through*.
 — 224 l. 1 *emove*, read *remove*.
 — 233 l. 2 read *tettledrum*.
 — 240 l. 5 read *rely on*.
 — 241 l. 4 read *an old man*.
 — 250 l. 6 read *the seven seas*.
 — 251 l. 6 read *after enjoying power*.
 — 280 l. . read *eyes*.
 — 287 l. 10 read *wishest*.
 — 288 l. 11 read *curr eth*.
 — 316 l. 9 read *a distressed dwaiish*.
 — 321 l. 9 read *are preferable to bread and lamb received from the hand of the head man of the village*.

There are also a few errors in the punctuation, which the reader is requested to correct.

[1]

مقدمه

گلستان

شیخ مصلح الدین سعدی شیرازی

PREFACE

TO THE

GŪLISTÂN

OF

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERÂZ,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْت خدای را غر و جل که طاعتش موجب قربتست و بشکر
اندرش مزید نعمت هر نفسی که فرو می رود مهد حیاتست و چون بر
می آید مفرح ذات پس در هر نفسی دو نعمت موجود است
و بر هر نعمتی شکری واجب

5

بیت

از دست و زبانی که بر آید کز عهد و شکرش بدر آید
إِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِّنْ عِبَادِيَ الشُّكُورُ
قطعه

بند همان به که ز تقصیر خویش عذر بدرگاه خدا آورد
10 و رنه سزاوار خداوندیش کس نتواند که بجا آورد
باران رحمت بی حسابش همه را رسیده
و خوان نعمت بیدریغش همه جا کشیده
پرده ناموس بندگان ننگناه فاحش ندرد
15 و وظیفه روزی بططای منکر نبرد

IN THE NAME OF THE MOST MERCIFUL GOD.

Praise to the God of majesty and glory, whose service is the means of approach; and to offer him grateful acknowledgments, insures an increase of bounty. Every breath when inhaled sustains life, and when expired it exhilarates the body; consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment. What hand or tongue can fulfil his praise? Sing praises ye posterity of David, for few of my servants are grateful.—It is best for the servant to confess his weakness, and implore forgiveness at the court of heaven, since no one is able to fulfil his duty towards God. The rain of his infinite mercy refresheth all places; and the table of his bounty is spread far and near. Amidst the enormous sins of his servants, he rendeth not the veil of their reputation; and during the commission of atrocious offences, ceaseth not to bestow their daily bread.

ای گریبی که از خزانه غیب کبر و ترسا و دیننه خور داری
 دوستان را که جاکنی محروم تو که با دشمنان نظر داری
 فراش باد صبارا گشته تا فرش زمردین بگسترده و دایه ابر بهاری
 20 را فرمود تا بنات نبات را در مهد زمین پیروید و درختان را
 بخلعت نوری قباي سبز و رقب در بر کرده و اطفال شاخ را
 بقدر و موسم ربیع کلاه شکوفه بر سر نهاده و عصا
 نائی بقدرتش شهد فایق شده و تخم خرما بتربیتش نخل
 باسف گشته

ابر و باد و مه و خورشید و فلک در کار اند
 تا تو نائی بکف آری و بغفلت نظوری
 همه از بهر تو سر گشته و فرمان بردار
 شرط انصاف نباشد که تو فرمان نبری
 30 در خبرست از سرور کائنات و فخر موجودات و رحمت عالیهان و

O merciful God, who out of thine hidden treasures affordeſt daily ſuſtenance to the Guebre and the infidel; how canſt thou exclude thy friends, thou who deigneſt thus favourably to regard thine enemies. He commandeth his chamberlain the zephyr to ſpread the emerald carpet, and ordereth the vernal clouds to ſofter the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the feſtal garments of ſpring, and in celebration of the return of that ſeaſon, crowneth the youthful branches with garlands of bloſſoms. By his power, the juice of the cane is converted into delicious honey; and by his diſcipline, the kernel of the date becometh a leafy tree. Clouds and wind, the moon, the ſun and the ſky are all buſied, that thou, O man, mayeſt obtain thy bread, and eat it not in neglect. For thy ſake, all theſe revolve and are obedient; it is not therefore conſiſtent with the rules of juſtice that thou only ſhouldeſt not obey. There is a tradition of the chief of created beings, the moſt noble of exiſtences, the mercy of the univerſe,

صفوت آد میان و تنه دور زمان معبد مصطفی علیه الصلوٰۃ والسلام

بیت

شفیع مطاع نبی کریم قسیم جسیم بسیم و سیم

بیت

35

چه غم دیوار است را که باشد چون تو پشتیبان

چه باک از موج بحر آن را که باشد نوح کشتیان

نظم

بلغ العلی بکماله کشف الدجی بجباله

حسنّت جمیع خصاله صلّوا علیه و آله

40 که هر که که یکی از بندگان گنهگار پریشان روزگار دست انابت

بامید اجابت بدرگاه حق جل و علا بر دارد ایزد تعالی

د روی نظر نکند بازش بخواند بار اعراض کند بازش بتضرع

وزاری بخواند حق سبحانه تعالی گوید یا ملا یکتی

قد استعینت من عبدی ولیس له رب غیری فقد غفرت له دعوتش

45 را اجابت کردم و حاجتش را بر آوردم که از بسیاری دعا و

the purest of mankind, and completion of the revolution of ages, Mohammed Mustafa (upon whom be blessing and peace) the intercessor, the obeyed, the gracious prophet, the bountiful, the majestic, the affable, the feared. Why should the wall of the faithful suffer anxiety, which has such a supporter? Why should he dread the waves of the sea, who hath Noah for his pilot. "His perfections procured him exaltation, his comeliness dispelled the darkness, liberal are all his endowments, blessing be on him and on his race. The tradition is this. That when a sinful servant, conscious of his guiltiness, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the just, the glorious and sublime being, the Almighty regardeth him not: again he supplicates, and is again disregarded: once more he prayeth with humility and sorrow, and then the just God faith. "O my angels of a truth I am ashamed on behalf of my servant, who hath no other Providence than myself, and therefore verily do I pardon him. I have heard his prayer, and have granted his petition, because I am ashamed of the excessive imploration and sorrow of my servant."

زاری بند و شرم همیشه دارم

بیت

کرم بین و لطف خداوند گار گشته بند کرد دست و او شرمسار
عاکفان کعبه جلالتش بتقصیر عبادت معترفند که ما عبد ناک
50 حق عبادتک و واصفان حلیه جلالش بتحیر منسوب که ما عرفناک
حق معرفتک

قطعه

گر کسی وصف او ز من پرسد بی دل از بی نشان چه گوید باز
عاشقان کشتگان معشوقند بر نیاید ز کشتگان آواز
55 یکی از صاحب دلان سر بجیب میزاقه فرو برده بود و در بحر
مکاشفه مستغرق شد و انگاه که ازان حالت باز آمد یکی از
اصحاب بطریق انبساط گفت ازان بوستان که تو بریدی ما را چه
نصحت کرامت آوردی گفت بخاطر دامنم که چون بدرخت نکل
برسم دامنم پرکنم هدی اصحاب را چون بر رسیدم بوی گل چنان

Behold the mercy and kindness of God, he is himself ashamed that his servant hath sinned! Those who constantly reside at the temple of his glory, confess the insufficiency of their worship, saying, "We have not worshipped thee in the manner that thou oughtest to be served." And they who would describe the form of his beauty, are rapt in amazement, declaring "We have not known thee as thou oughtest to be known." If any one should require me to describe him, how shall the disheartened describe that which hath no form? The lovers are slain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation with his head reclined on the bosom of meditation, was immersed in the ocean of vision.—When he recovered from that state, one of his companions by way of pleasantry said,—“What miraculous present have you brought me from this garden, which you have been visiting?” He answered “It was my intention, that when I reached the rose bath, I would fill my lap with flowers, for presents to my friends; but when I came to the spot, the odour so

مست کرد که دامنم از دست برفت

نظم

ای مرغ صحر عشق زیروانه بیاموز کان سوخته راجان شد و آواز نیامد
 این مدعیان در طلبش بی خبر اند کان را که خبر شد خبری باز نیامد
 ای برتر از خیال و قیاس و گمان و وهم و هر چه گفته اند شنیدیم و خوانده ایم
 مجلس تمام گشت و بآخر رسید عمر ماهیچنان در اول وصف تو مانده ایم 65
 محامد پادشاه اسلام خلد الله ملکه ذکر جهیل سعدی که در افواه
 عوام افتاده است و ضیعت سخنش که در بسیط زمین رفته و قصب
 العصب حدیثش که همچو شکر می خورند و رقعہ منشا تش که
 چون کاغذ زر می برند بر گنهای فضل و بلاغت او حیل نتوان کرد
 بلکه خداوند جهان و قطب انبیره زمان نایم مقام سلیمان ناصر اهل 70

"overpowered my senses, that my skirt dropt out of my hands." O bird of the desert learn thou love of the moth, who being burnt, expieth without a sigh. They who pretend to be informed, are ignorant, for they who have known him, have not yet recovered their senses. O thou art beyond the reach of imagination, conjecture or thought; surpassing all that has been related, and excelling every thing that I have heard or read. The banquet is concluded, and the period of life is arrived: I continue describing thee the same as at the commencement.

THE VIRTUES OF THE MONARCH OF ISLAMISM, MAY GOD PERPETUATE HIS REIGN.

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fame of his sayings that has spread over the whole surface of the globe, so that the words of his friendly pen are eaten like sugar, and the value given to his scraps of writings, inasmuch that they pass current like bills of exchange: all this cannot be ascribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the representative of Solomon, the defender of the faithful,

ایمان شاهنشاہ معظم اثابک اعظم مظفر الدین ابوبکر بن سعد بن
 زنگی ظل اللہ فی ارضہ رب ارض عنہ وارضہ بعین عنایت نظر
 کردہ است و تحسین بلیغ فرمودہ و ارادت صادق نبودہ لاجرم
 کافہ انام از خواص و عوام بہ صحبت او گرا ئیدہ اند کہ الناس علی
 دین ملوکہم

75

رباعی

زائکہ کہ ترا بر من مسکین نظرست آثارم از آفتاب مشہور ترست
 شرخود ہمدعیہا بدین بندہ درست ہر عیب کہ سلطان بہ پسندد ہنر است
 نظم

شکلی خوشبوی در حاتم روزی رسید از دست محبوبی بہستم 80
 بدو نفتم کہ مسکی یا عبیری کہ از بوی دلاوہر تو مستم
 بگفتا من گل ناچیز بودم ولیکن مدنی با گل نشستم
 کہاں ہمنشین در من اثر کرد و گرنہ من همان خاکم کہ ہستم

the mighty king of kings, the illustrious Atabuk Mozuffaruddeen Aboobukr, the son of Sâd, the son of Zungy, the shadow of God on earth; approve him O Lord and grant his desires. He regarded me with the eye of kindness, loaded me with commendation, and shewed a sincere attachment; and therefore, for his sake, persons of all descriptions have taken a fancy to me: for mankind readily adopt the sentiments of their King. From the time that you have looked kindly on my humble state, my merits are more manifest than the sun.—If your servant was made up of defects, every fault that the Sultan might commend would be construed into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend, I said to it, "Art thou musk, or
 " an artificial compound of sweets? for I am charmed with thy delightful odour." It answered "I
 " was a worthless piece of clay," but having for a season associated with the rose, the virtue
 " of my companion was communicated to me; otherwise I am the same identical earth that I was at
 " first."

اللهم متع المسلمين بطول حياته . وضاعف ثواب جيلته وحسناته
وارفع درجة أودائيه وولاته . ودمر على أعدائيه وشنائته 85
يسألني في القرآن من آياته اللهم آمن بلده واحفظ ولده

نظم

لقد سعد الدنيا به دام سعدة وايدة الهولي بالويته النصر
كذلك تنشأ لينة هو عرقها وحسن نبات الارض من كرم البذر
ايزد تعالي وتقدس خطه پاک شیراز را بهيت حاکمان عادل 86
وهبت عالمان عامل تازمان قیامت در امان سلامت نگاه دارد

نظم

فداني که من در اقالیم غربت چرا روزگاري بکردم در ننگي
برون رفتم از ننگ ترکان که دیدم جهان درهم افتاده چون موي زنگي
هيه آدمي زاده بودند لیکن چو گرگان بخورند زارگي تیز چنگي

O God! bestow happiness on the Moslems by a long continuance of his life; increase the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran.

O Lord! protect his kingdom, and be thou the guardian of his son.—Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory; in such wise, may the branch also flourish of which the King is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty and holy God preserve the land of Sheerâz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act conformably to wisdom. Know you not, why I delayed some time abroad on my travels. I departed out of dread of the Turks for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood?

• درون مرد مبین چوں ملک نیک معضّر برون لشکری چون هزیران چنگی
 جو باز آمدن کشور آسوده دیدم پلنگان رهرا کرده خوی پلنگی
 چنان بود در عهد اول که دیدم جهان پرز آشوب و تشویش و تنگی
 چنین شد در ایام سلطان عادل اتابک ابوبکر بن سعد زنگی

نظم

100

• اعلیم پارس را غم از آسیب دهر نیست تا بر سرش بود چو تویی سایه خدا
 امروز کس نشان ندهد در بسط خاک مانند آستان درت مامن رضا
 بترست پاس خاطر بیچارگان و شکر بر ما و برخدای جهان آفرین جزا
 بار بار زیاده قتنه نگهدار خاک پارس چندانکه خاک را بود و باد را ادا

سبب تالیف کتاب گلستان

101

بدشبنامه ایام گذشته میکردم و بر عمر تلف کرده تاسف میخوردم
 و سنک سراچه دل را بالاس آب دیده می سغتم و این بیتهای

مناسب حال خود می گفتم

Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forsaken their savage dispositions. Thus at first, I beheld the world full of tumult, sorrow, and strife, and it has changed to its present happy state in the reign of the just monarch Atabuk Aboobuk Ben Sad Zungy. The land of Persia is in no danger of suffering distress, so long as it is governed by one like thyself, who art the shadow of God. At this day, no one can point out on the surface of the earth an asylum of comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behoveth to offer up grateful acknowledgments, whilst the reward is with God, the creator of the universe. O God preserve the land of Persia from the storms of strife, as long as the earth and the air shall endure.

THE CAUSE OF WRITING THE GŪLISTÂN.

One night I was reflecting on the time which had elapsed, and lamenting that so much of my life was spent, I pierced the stony mansion of my heart with adamant tears, and repeated the following lines as applicable to my condition.

مثنوي

هر دم از عمر میروند نفسی چون ننگه میکنم نهاند بسی 110
 ای که پنجاه رفت و در خوابی مگر این پنج روز در یابی
 خجل آنکس که رفت و کار ساخت کوس رحلت زدند و بار نساخت
 خواب نوشین بامداد رحیل باز دارد پیاده را از سبیل
 هر که آمد عمارتی نه ساخت رفت و منزل بد یثری پر ساخت
 وان دگر پخت همچین هوسی وین عبارت بسر نبرد کسی 115
 یار نا پاکدار دوست مدار دوستی را شاید این غدا
 نیک و بد چون هی بیاید مرد خنک آن کس که ثوی نیکی بُرد
 برگ عیشی بثور خویش فرست کس نیارد ز پس تر پیش فرست
 عمر برفت و آفتاب تموز اندکی ماند و خواجه غره هنوز
 ای تهی دست رفته در بازار ترست بر نیآوری دستار 120
 هر که مزروع خود خورد بخوید وقت خرمنش خوشه باید چید

In every moment of thy life a breath is expended, so that what remaineth is but of small account. Alas! thou hast spent fifty years in sleep, excepting these five days that thou hast been awakened to reflection. Shame on that man who departed without finishing his work; who when the drum was beaten for marching, had not made up his burthen. Sweet sleep on the day of marching, will hold the traveller from his way. Every one who commenced a new fabric; he departed, and evacuated the tenement for another to enter; and this, in like manner, formed new schemes; but no one ever finished the building. Place no reliance on an unsteady friend, the liar deserveth not belief. Since both the good and the bad must die, happy is that man who carries off the ball of virtue.* Send to your own tomb the provisions for the journey; no one will bring them after you, therefore dispatch them before your departure. Life is snow, and the summer sun advanceth: only a small part remaineth unmelted, art thou yet slothful! you who are gone empty handed to market, I fear will not return with a full napkin. Whosoever eateth his wheat before it is ripe, must glean ears of corn at the time of harvest.

* Alluding to the game of Chowgag, or the Mall.

پند سعدی بگوش جان بشنو ره چنین است مرد باش و نرو
 بعد از تامل این معنی مصححت آن دیدم که در نشیمن عزلت
 نشیمن و دامن از صحبت فرا خود چینم و دفتر از گفتنهای پریشان
 125 بشویم و من بعد پریشان نکویم

بیت

زبان بریده بکنجی نشست صم و بکم
 به از کسی که زبانش نباشد اندر حکم
 تایکی از دوستان که در کجاوه انیس من بودی و در حجره جلیس
 130 برسم قدیم از در آمد چند آنکه نشاط و ملاعبت و بساط مراغب
 گسترده جوابش نگفتم و سر از زانوئی تعبد بر نگرفتم رنجیده
 نکه کرد و گفت

قطعه

کنونت که امکان گفتار هست بگو ای برادر بلفظ و خوشی
 135 که فردا چو پیک اجل در رسد بحکم ضرورت زبان در کشی

Listen attentively to the admonition of Sâdy; the road is such as I have described it, be of good cheer, and proceed on your journey. After deliberating on the subject, it appeared to me advisable, that I should make choice of retirement, and withdrawing myself from society, erase from the tablet of my memory all vain words, and refrain from conversation.

One deprived of the faculty of speech, who siteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner; but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased and said, "Whilst you have the power of utterance, speak, O my brother, with favour and kindness, for to-morrow, when the messenger of fate arriveth, you will through necessity be silent."

یکی از متعلقات منش بر حسب واقعیه مطلع گردانید که
 فلان عزم کرده است و نیت جزم که بقیه عمر در دنیا معتکف
 نشیند و خاموشی گزیند اکثر توانی سرخویش گیر و راه مجانبت
 پیش گیر گفتا بعزت عظیم و صحبت قدیم که دم بر نیارم و قدم
 بر ندارم مگر آنکه سخن گفته شود بر عادت مألوف و طریق 140
 معروف که آزدن دوستان چه هست و کفارت یهین سهلست
 خلاف راه صوابست و عکس رای اولی الباب ذوالفقار علی در
 نیام و زبان سعدی در کام
 قطعه

زبان در دهان ای خردمند چیست کلید در گنج صاحب هنر 145
 چو در بسته باشد چه داند کسی که جوهر فروش است با پیله
 قطعه

اگر چه پیش خردمند خاموشی ادبست
 بوقت مصلحت آن به که در سخن کوشی

One of my comrades informed him how matters stood, saying, "Such an one hath positively resolved to spend the remainder of his life in devotion, and to observe silence; follow his example, if you are able, and keep him company." He replied, "I swear by the great God, and by our long interrupted friendship, that I will neither breathe, nor stir a step until he hath answered with his accustomed freedom; for it is folly to distrust our friends, when an inconsiderate oath can be easily expiated. It is contrary to justice, and opposite to the sentiments of the wife, that the sword of Aly should remain in the scabbard, or that the tongue of Sady should cleave to the roof of the mouth. To what shall be likened the tongue in a man's mouth? It is the key of the treasury of wisdom: when the door is shut, who can discover whether he deals in jewels or in small ware? Altho' in the estimation of the wife, silence is commendable, yet at a proper season, free speech is preferable."

دو چیز طیره عقلست دم فرو بستن 150

بوقت گفتن و گفتن بوقت خاموشی .

في الجبله زبان از مکالمه او در کشیدن قوت نداشتم و روی
از محاوره او گردانیدن مروت نداشتم که یار موافق بود
و معجب صادق

بیت 155

جو جنگ آوری با کسی در پستیز
که از وی گزیرت بود یا گزیر

بعکم ضرورت سخن گفتم و تفرج کنان بیرون رفتیم در فصل
ربیع که صولت برد آریده بود و آوان دولت وارد رسیده

بیت 160

پیراهن سبز بر درختان چون جامه عید نیکبختان

Two things " indicate an obscure understanding, to be silent when we ought to converse and to " speak when we should be silent." To be brief, I was not able to restrain my tongue from speaking to him : I thought it inhuman to turn my face from him because he was an agreeable and sincere friend. When you determine to fight be sure either that you are stronger than your adversary, or that you have a swifter pair of heels. Thus through necessity I spoke ; and went abroad in good humour. It was the season of spring, the air was temperate and the rose in full bloom. The vestments of the trees resembled the festive garments of the fortunate.

قطعه

اول آرد بهشت ماه جلالي بلبل گوینده بر منابر قصبان
 برگل سرخ از نم افتاده لالی هچو عرق بر عذار شاهد غضبان
 شب را بنوستان با یکی از دوستان اتفاق مبيت افتاد موضعي
 خوش و خرم و در رختان دلکش در هم گفتمی که خرد مینا 165
 برخاکش ریخته و عقد ثریا از تاش در آویخته

قطعه

روضه ماء نهرها سلسال دوحه سجع طیرها موزون
 آن پراز لاله های رنگارنگ وین پراز میوه های گوناگون
 باد در سایه درختانش گسترانید فرش بوقلمون 170
 بامداد که خاطر باز آمدن برای نشستن غالب آمد دیدمش
 دامنهای گل و ریحان و سنبل و ضمیران فراهم آورد و عزیمت
 شهر کرد و گفتم گل بوستان را چنانکه دانی بقای نباشد و

It was midspring, when the nightingales were chanting from the pulpits of the branches. The rose decked with pearly dew, like blushes on the cheek of a chiding mistress. It happened once, that I was benighted in a garden in company with one of my friends. The spot was delightful, the trees intertwined, you would have said that the earth was bedecked with galls spangles, and that the knot of the Pleiades was suspended from the branch of the vine. A garden with a running stream, and trees from whence birds were warbling melodious strains; that filled with tulips of various hues; these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning when the desire to return home overcame our inclination for remaining, I saw in his lap a collection of roses, odoriferous herbs, and hyacinths which he had intended to carry to town. I said, "You are not ignorant that the flower of the garden soon fades, and

عهد گلستان را وفا نمی نه و جکها گفته اند هر چه دیر نیاید ۱۵

۱۷۵ دلبستگی را نشاید گفتا پس چیست گفتم برای نرخت ناظران

و فسحت حاضران کتاب گلستان توانم تصنیف کردن که باد

خزان را بر ورق او دست تپاول نباشد و گردش زیان عیش ربیعش

را بطیش خریف مبدل نکند

منهوی

۱۸۰ بچه کار آیدت ز گل طبع از گلستان من ببر و ز غل

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد
حالی که من این سخن بگفتم از دامن گل بر ریخت و در دامنم آویخت

الکریم الا وعد و فافصلي دو دران چند روز اتفاق در بیاض

اقتاد در حس معاشرت و آداب مجاورت در لباسی که

۱۸۰۵ متکلمان را بکار آید و مترسلان را بلاغت افراید فی الجمله

از گل بوستان بقیتی موجود بود که کتاب گلستان تمام شد

" that the enjoyment of the rose-bush is but of a short continuance; and the sages have declared

" that the heart ought not to be set upon any thing that is transitory." He asked. " What

" course is then to be pursued." I replied " I am able to form a book of roses, which will

" delight the beholders, and gratify those who are present; whose leaves the tyrannic arm of the

" autumnal blasts can never affect, nor injure the blossoms of its spring. What benefit will you

" derive from a basket of flowers? carry a leaf from my garden; a rose may continue in bloom

" for five or six days; but this rose garden will flourish for ever." As soon as I had uttered these

words, he flung the flowers from his lap, and laying hold on the skirt of my garment exclaimed.

" When the beneficent promise, they faithfully discharge their engagements." In the course of

a few days, two chapters (one on the comforts of society, and the other containing rules for conversation)

were written out in my note book, in a style that may be useful to orators, and improve

the skill of letter writers. In short, whilst the rose was yet in bloom, the book entitled the Rose

Garden was finished: but it will be truly perfected on gaining a favourable reception at court, and

و تہام انکہ شود بحقیقت کہ پسندیدہ آید د ز بارگاہ
 نفاہ جهان پناہ سایہ کردگار و پرتولطف پروردگار د خرمایان
 کھف الایمان البوید من السہاء عضد الدولة القاہرہ سراج البلۃ
 الباہرۃ جہال الانام بمفخر الاسلام سعد بن اتابک الاعظم 190
 شاہنشاہ البعظم مالک رقاب الامم مولی ملوک العرب
 والعجم سلطان البر والبحر وارث ملک سلیمان مظفر الدین
 ادام اللہ تعالیٰ اقبالہا وجعل کل خیر ما لہما وبکر شبہ لطف
 خداوندی مطالعہ فرماید

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نظم

گر التفات خداوندیش بیا راید
 نگارخانہ چینی و نقش ارزانیست
 امید هست کہ روی مالال د و نکشد
 ازین سبب کہ گلستان نہ جای د لتنئیست
 علی الخصوص کہ دیباچہ ہمایونش
 بنام سعد ابی بکر سعد بن زنگیست

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when it obtains an indulgent perusal from that Prince, who is the asylum of the world, the shadow of the most high, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of monarchs, the aggrandizer of the faith, Sâd son of Atâbuk the great; that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings. If ornamented with the sovereign's approbation, it is a gallery of China paintings, and the designs of Urzung* I trust that he will not look dissatisfied, since the rose garden is not a fit place for displeasure; and more especially as its fortunate preface is inscribed to Sâd Aboobukr Ben Zungy.

* The paintings of the emperor Meini.

ذکر امیر کبیر فخرالدین ابوبکر بن ابونصر

ذی نظر عوس فکر من از بی خجالتی سر بر نیارد و دیده یاس آید
پشت پائی خجالت برندارد و در زمره صاحب جلال متجلی نشود
۲۰۵ مثر آنکه که مجلی گردد بزور قبول امیر کبیر عالم عادل مویده
منظر علی الاعداء نلپیر سریر سلطنت مشیق تدبیر مهکت
کف الفقر املاذ الغربا مربی الفضل معجب الاتقیاء
اقتضار آل فارس یبیس الہلک ملک الخواص فخرالدولہ
والدین غیاث الاسلام والمسلمین عہدۃ الملوک والسلاطین
۲۱۰ ابوبکر بن ابونصر اطال اللہ عمرہ واجل قدرہ وشرح صدرہ
وضاعف اجرہ کہ مہدوح اکابر آفاقست و مجمع مکارم اخلاق
بیت

ہر کہ در سایہ عنایت اوست گنہش طاعتست و دشمن دوست
بر ہر یکی از سایر زندگان و حواشی خدمتی معینست کہ
۲۱۵ اگر در آدای آن برخی تہاؤن و تکاسل روا دارند

CELEBRATION OF THE GREAT AMEER, THE FORTUNATE FUKRŪDDEEN,
ABOOBUKR BEN ABOONUSR

Once more the bride of my imagination, conscious of her want of beauty raiseth not her head, but in a deprecating mood modestly looks down upon her feet, not venturing to make her appearance in the assembly of beautiful youths, unless she be decked with the jewels of approbation from the great Ameer, who is learned and just, assisted by heaven, the conqueror of his enemies, the support of the throne of empire, counsellor of the state, the asylum of the indigent, and refuge of the stranger, the patron of the learned, and friend of men of piety, the glory of the Persian race, and strength of the arm of empire; of royal endowments, the glory of the state and of religion, the succour of the faith and of the faithful, the confidant of Kings and Emperors, Aboobukr Ben Abou Nusr, may God prolong his life, increase his dignity, enlighten his breast, and augment his reward; for he is celebrated amongst all the nobles of the earth, and is the confluence of laudable actions. Whosoever enjoyeth the shadow of his kindness his sin is pardoned, and his enemy becometh his friend. Every other individual servant and domestic hath some duty appointed him, in the performance of which should he be somewhat negligent or slothful.

هراینه در معرض خطاب آیند و محل عتاب مگر برین طایفه
 درویشان که شکر نعت بزرگان برایشان و ذکر جیل و دعای
 خیر و ادای چنین خدمتی در غیبت اولیترست که در حضور که
 این بتضع نزد یکست و آن از تکلف دور و باجابت مقرون

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نظم

پشت دو تائی فلک راست شد از خرمی
 تا چونو فرزند زاد مادر ایام را
 حکمت محض است اگر لطف جهان آفرین
 خاص کند بند و مصلحت عام را
 دولت جاوید یافت هر که نیکو نام زبست
 کز عقبش ذکر خیر زند کند نام را
 وصف تراگر کند ورنکند اهل فضل
 حاجت مشاطه نیست روی دلارام را

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he would most certainly incur displeasure and reprehension, but for the class of Durwaishes whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the latter case their behaviour may border on speciousness, whilst the other is void of ceremony and more acceptable. The sky's incurved back became draught thro' delight when dame Nature brought forth a son like thee.—It is a pure instance of divine mystery when the creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference, whether the learned praise thee or not, for the face of a beloved mistress requires not the art of the fire woman.

عذر تقصیر خدمت و موجب اختیار عزت

230 تقصیر و تقاعدی که در موافقت خدمت بارگاه خداوندی

می رود بنا بر آنست که طایفه حکماء هندی در فضیلت بزرچهر سخن

می گفتند آخر جز این عیبش ندانستند که در سخن گفتن بطبیست

یعنی در ننگ بسیار میکند مستمع بسی منتظر باید تا وی تقریر

سخن کند بزرچهر بشنید و گفت اندیشه کردن که چه گویم به

235 از شبیهانی خوردن چرا گفتم

مثنوی

سخن دان پرورده پیر کن بیندیشد آنکه بگوید سخن

مزن بی تامل بفتاردم نکو گوئی گر دیر گوئی چه غم

بیندیش و آنکه بر آواز نفس وزان پیش بس کن که گویند بس

240 بنطق آدمی بهتر است از دواب دواب از توبه گر نکوئی صواب

نکیف در نظر اعیان خدا ندوی خر نصیره که مجمع اهل دل

EXCUSE FOR THE OMISSION OF PERSONAL SERVICE; AND THE CAUSE
OF CHOOSING RETIREMENT.

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty, resembles the story told of Buzerchemher; how that when a number of the sages of Hind were discoursing of his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzerchemher over-heard their conversation and observed, "It is better to deliberate before I speak than to repent of what I have said." Old men of experience who know the value of words, reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery should be slow. First think and then speak, but stop before they say it is enough. Man excelleth the brute creation by the faculty of speech; but you are beneath the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grantees of sovereignty, the confluence of men of piety

است و مرکز علمائی متبحر اکثر در سیاحت سخن دلیری گنم
 شوخی کرده باشم و بضاعت مزجات بحضرت عزیز آورده
 و شبه در بازار جوهریان جوی نیارد و چراغ پیش آفتاب
 یرتوی ندارد و مناره بلند در دامن کوه الوند نباید پست 245

مثنوی

هر که گردن بد عوی افرازد دشمن از هر طرف بد و تازد
 سعدی کاقتاد است آزاد کس نیاید بجنگ اقتاد
 اول اندیشه و انگهی گفتار پائی پیش آمده است بس دیوار
 نخل بندم ولی نه در بوستان شاهد م من ولی نه در کنعان 250
 لقمان حکیم را گفتند حکمت از که آموختی گفت از
 نابینایان که تا جای نه بینند پای نه نهند قدم التخرج
 قبل الولوج مصراع مردیت بیازمائی انگهی زن کن

and the center of profound scholars; where, if in the course of conversation, I should feel animated, I might be pre-rapturous. Small is the capital stock which I could produce before the Viziers: glass beads amongst jewellers are not worth a barley corn; a lamp in the face of the sun emitteth not a ray of light, and a lofty turret at the foot of mount Alwund appears diminutive. Whosoever stretcheth out his neck claiming consequence, is beset by enemies from all quarters. Sâdy lies prostrate, freed from worldly desires, no man attempteth to combat with one who is down on the ground. Consideration should precede speech; they first lay the foundation, and then build the wall. I understand making artificial flowers, but am not a professed gardener: I fell a beauty but not in Canaan.* They asked Locman, of whom he had learned philosophy: he answered "of the blind, because they never advance a step, until they have tried the ground."—"Try your way before you stir your foot. Be assured of your manhood, and then marry.

* Alluding to Joseph, who on account of his beauty was styled the moon of Canaan.

نظم

255 گرچه شاطر بود خروش بچنگ چه زند پیش باز روئین چنگ

گر به شیر است در گرفتن موش لیکاموش است در مصاف پلنگ

اما باعتقاد وسعت اخلاق بزرگان که غوایب زبردستان

بپوشند در انشای جرایم که تران نکوشند کلمه چند بر سبیل اختصار

از نوادر و آثار و حکایات و اشعار و سایر ملوک ماضی درین کتاب

260 هرج کردیم و برخی از عمر گرانمایه برو خرج موجب تصنیف کتاب

گلستان این بود و بالله التوفیق

قطعه

بباید سالها این نظم و ترتیب ز ماهر در خاک افتاده جای

غرض نقدش نیست کز ما باز ماند که هستی را نهی بینم بقای

255 مگر صاحب دلی روزی بر حجت کند در کارد رویشان د عای

امعان نظر در ترتیب کتاب و تذهیب ابواب ایجاز سخن مصلحت

دید تا مر این روضه رعنا و حدیقه علیا چون بهشت بهشت باب

Although the cock is dauntless in battle, yet to what purpose shall he strike against a hawk with brazen talons? The cat is a tiger in seizing the mouse; but is herself a mouse when engaged with the tiger.

But relying on the liberal disposition of the great, who shut their eyes on the defects of the humble, and strive not to expose the faults of inferiors, I have in a summary form comprised in this book morals and choice tales, embellished with verses and relations of meritorious deeds of Kings; in collecting materials for which, I have spent a considerable part of my life. These were my reasons for writing the *Gulistan*. May God favor me with his aid! These verses and recitals will last for years, when every particle of dust of which I am compounded, will be dispersed. The intention in drawing this picture is, that it may remain after me; seeing that existence is fleeting, unless a devout person should one day, out of compassion, bestow his blessing on the works of the *Durwaishes*. Having maturely deliberated on the general arrangement of the book, the order of the chapters and abridging the style of the language, it seemed advisable that this verdant garden, planted like paradise, should also resemble it by having eight gates;

اتفاق افتاد ازین سبب که مختصر آمد تا بهلاکیت نینجامد

باب اول در سیرت پادشاهان

۲۷۰

باب دوم در اخلاق درویشان

باب سوم در فضیلت قناعت

باب چهارم در نوایند خاموشی

۲۷۰

باب پنجم در عشق جوانی

باب ششم در ضعف و پیری

۲۷۵

باب هفتم در تأثیر تربیت

باب هشتم در آداب صحبت

تاریخ کتاب

در آن مدت که ما را وقت خوش بود

ز هجرت شش صد و پنجاه و شش بود

۲۸۰

مراد ما نصیحت بود گفتیم

حوالت ناخدا کردیم و رقتیم

and I abridged the work that it might not be thought tedious.

Chap. 1 On the morals of Kings.

— 2 On the morals of Durwaihies.

— 3 On the excellency of contentment.

— 4 On the advantage of silence.

— 5 On love and youth.

— 6 On weakness and old age.

— 7 On the force of education.

— 8 Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year six hundred and fifty-six of the Hejira Era; * my design was to give advice and I have spoken accordingly. I committed the work to God, and departed.

باد شاهي را شنيدم که بکشتن اسيري اشارت کرد بيچاره در آن
 حالت نوميددي بزباني که داشت ملک را د شبنام دادن گرفت و
 سقط گفتن که گفته اند هر که دست از جان بشويد هر چه در دل
 دارد بگويد

اذا يس الانسان طال لسانه كسئور مغلوب يصول علي الكلب

وقت ضرورت چو نهاند ثريز دست بگيرد سر شمشير تيز
 ملک پُرسيد که چه ميگويد يکي از وزراي نيك متحضر گفت اي
 خداوند ميگويد که والکاظمين الغيظ والعافين عن الناس والله
 يحبُّ المحسنين ملک را برو رحم آمد و از سر خون او در گذشت و ز بر
 ديگر که ضداو بود گفت ايناي جنس ما را نشايد که در حضرت

THE GŪLISTĀN.

CHAPTER THE FIRST.

ON THE MORALS OF KINGS.

TABLE I.

I have heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of despair, began to abuse and reproach the King, in his own language; according to the saying "Whosoever watheth his hands of life, uttereth whatever is in his heart. " A man without hope speaketh boldly; as the cat when driven to despair, seizeth the dog: in " the time of need, when it is impossible to escape, the hand graspeth the sharp edged sword." The King asked " What doth he say " One of the Viziers, who was of a benevolent disposition, replied; " O my Lord, he said, the Almighty befriendeth him who stifeth his anger and is merciful to his fellow creatures. " The king had compassion on him and spared his life. Another Vizier, of a contrary temper, said, " It becometh not persons of our rank

پادشاهان جز بر راستی سخن گفتن این ملک را دشنام داد و ناسزا
گفت ملکها روی از این سخن در هم کشید و گفت ما این دروغ‌ری
پسندیده تر آمد از بن راست که تو گفتی که آنرا روی در مصلحتی
بود و ایر را بنا بر خبث و حکما گفته اند دروغ مصلحت آمیز به از
راست فتنه انگیز

20

بیت

هر که شاهان کند که او گوید حیف باشد که جز نکو گوید

حکمت

بر طاق ایوان فریدون نوشته بود

25

مثنوی

جهان ای برادر نهاند بکس دل اندر جهان آفرین بند و بس
مکن تکیه بر ملک دنیا و پشت که بسیار کس چون تو پرورد و گشت
چو آهنک رفتن کند جان پاک چه بر تخت مردهن چه بر روی خاک

to speak any thing but truth in the presence of monarchs; that man reviled the King, and spoke indelicately." The King was displeased at his speech, and said, "I am more satisfied with that falsehood, than with this truth, which you have uttered; because that was well intended, and this is founded on malignity; and the sages have declared, that falsehood mixed with good advice, is preferable to truth tending to excite strife. " When a King is guided by the advice of another, woe be unto him if he speaketh any thing but good. On the portico of the hall of Feridoon was written, The word, O my brother, continueth not to any one, place your affections on the creator of the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it hath nourished and killed." When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground.

حکایت ۲

یکی از ملوک خراسان سلطان محمود سبکتگین را بخواب دید
 ۳۵ بعد از وفات او صد سال که جبهه وجود او ریخته بود و خاک شده
 مگر چشمان او که همچنان در چشم خانه همی گردیدند و نظر
 میکردند سایر حکما از تاویل آن عاجز ماندند مگر درویشی که
 خدمت بجای آورد و گفت هنوز نگرانست که ملکش بادیش گرانست

نظم

بس نامور که زیر زمین دفن کرده اند
 کز هستیش بروی زمین یک نشان نماند
 وان پیر لاشه را که سپردند زیر خاک
 خاکش چنان بخورد کزواستخوان نماند
 زنده است نام فرخ نوشیروان بخیر
 ۴۰ کز جده بسی گذشت که نوشیروان نماند
 حیرتی کن ای افلان و غنیت شمار عبر
 زان بیشتر که بانگ بر آید فلان نماند

TALE II.

One of the Kings of Khorasan saw in a dream Sultan Mahmood Sebuktegeen, an hundred years after his death, when the whole of his body had fallen into pieces and become dust, excepting his eyes which moved in the sockets and looked about. All the Philosophers were at a loss to explain the meaning, excepting a Durwaish who after making his obeisance said, "He is still looking about, because his Kingdom is possessed by others." Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains. The happy name of Nushirvan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O man, and account your life as gain, before the report is spread that such an one is no more.

حکایت ۳۰

ملک زاده را شنیدم که کوتاه بود و حقیر و دیگر برادرانش بلند و
خوب روی باری پدرش بکراهیت و استغفاف در روی نظر کرد
پسر بفرست در یافت و گفت ای پدر کوتاه خردمند به از نادان
بلند نه هر چه بقامت مهتر بقیمت بهتر الشاة نظيفة والغیل جيفة

بیت

اقل جبال الارض طور وانه لاعظم عند الله قدرا و منزلا

تعلعه

آن شنیدی که لاغر دانا گفت روزی بایله فربه
اسب تازی اگر ضعیف بود همچنان از طویله خربه
پدر بخندید و ارکان دولت به پسندیدند و برادران بجان
برنجیدند

نظم

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

TALE III.

I heard of a King's son, who was low in stature and ill favoured, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discern, and said. "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity. Have you heard, what was said one day by a wise lean man, to a fat blockhead? One Arab horse, though lean is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken, his defects and his skill are concealed.

هر بيشه گهان مبر كه خاليست شايد كه پلنگ خفته باشد
 شنيدم كه آن مدت ملك را دشمن صعب روي نهود چون دولشكر
 روي بهم آوردند اول كسيكه اسپ درميدان جهانيد آن پسر
 بود و گفت

قطعه

60

آن نه من باشم كه روز جنگ بيني پشت من
 آن منم كاندريان خاك و خون بيني سري
 كانكه جنگ آرد بخون خويش بازي ميكند
 روز ميدان آنكه بگرنزد بخون لشكري
 65 اين بگفت و بر سپاه دشمن زد چند از مردان كار ديده بينداخت
 چون پيش پدر آمد زمين خدمت ببوسيد و گفت

قطعه

اي كه شخص منت حقير نهود تا در شتي هنر نه پنداری

Imagine not every desert to be empty, for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the King, and when the two armies met, the first person who impelled his horse into the action, was this young Prince calling out, "I am not him, whose back you shall see in the day of battle, but my head may be found in dust and blood: for whosoever fighteth the battle staketh his own life; and he who flieth, sporteth with the blood of his troops." Having thus said he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father, he bowed down to the earth and said, "O ye to whom my form appeared contemptible, without considering the force of my valour,

اسب لاغر میان بکار آید روز میدان نه گاو پرواری
 آورده اند که سپاه دشمن بسیار بود و اینان اندک طایفه آهنگ 70
 گریز کردند پسر نعره نزد و گفت ای مردان بکوشید تا جامه زنان
 نبوشید سواران را بگفتن او تهور زیادت گشت و بیکبار حمله کردند
 شنیدم که در آن روز بر دشمن ظفر یافتند ملک سر و چشمش ببوسید
 و در کنارش گرفت و هر روز نظر بیش کرد تا ولی عهد خویش کرد برادران
 حسد بردند و زهر در طعامش کردند خواهش از غرغه بدید 75
 در بچه برهم زد پدر دریافت و دست از طعام باز کشید و گفت
 محالست که هنرمندان بپذیرند و بی هنران جای ایشان گیرند

بیت

گس نیاید بزیر سابه بوم ورهها از جهان شود معدوم
 پدر را از بن حالت آگاهی دادند برادرانش را بخواند و گوشه‌بالی 80
 بواجبی داد پس هر یکی را از اطراف بلاد حصه مرضی معین کرد

in the day of battle, the slender steed is useful and not the fattened ox." It is reported, that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the Prince vociferated. " Exert yourselves like men, that you may not wear the drefs of women." The troopers animated by this speech, joined in the general attack, and are reported to have gained the victory over the adversary on that day. The King killed his head and eyes and folded him in his arms and his affection towards him increased daily, till at length he appointed him his successor. The brothers became envious, and put poison into his food. His sister seeing this from a window, flapped to the shutters, and he understanding the signal, withdrew his hand from the dish, and exclaimed, " If the wife should be deprived of life, it would be impossible for the unskilful to supply their place. No one would go under the shade of the ewa, if the Homai was annihilated from the earth." They informed the father of the circumstances, who sent for the brothers, and after rebuking them properly, he gave to each of them a suitable portion of his kingdom

تا فتنه بنشست و نزاع بر خاست و گفته اند ده درویش در کلبی
بغضسپند و در باد شاه در اقلیبه در ننگنجند

قطعه

85 نیم نانی گر خورد مرد خدای بذل در ویشان کند نیم دگر
ملک اقلیبه بشیرد باد شاه همچنان در بند اقلیبه دگر

حکایت ۲

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و
رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم
90 آنکه ملادی منیع از قله کوهی بدست آورده بودند و ملجأ و
ماوای ساخته مدبران مهالک آن طرف در دفع مضرت ایشان مشورت
کردند اگر این طایفه برین نسف روزگاری مداومت نمایند مقاومت
ایشان مستعذر گردد

مثنوی

95 درختی که اکنون گرفتست پای به نیروی شخصی برآید زجای

that all cause of strife and bickering might subside. "It has been observed that ten Durwaishes may sleep upon one blanket, but that one kingdom cannot contain two Kings." If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor. If a King possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

TALE IV.

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered; because the thieves, having possessed themselves of a fortress on the summit of the mountain, made this strong hold their fixed residence. The counsellors of the King's party consulted together, how to remove this grievance, because if they were suffered to continue any time in this state, they would become too powerful to be subdued. The tree that has only just taken root, may be pulled up by the strength of a man

ورزش هبچنان روزگاري هلي بگردونش از بيخ برنخسلي
سرچشبه شايد گرفتن بپيل چوپرشد شايد گذشتن بپيل

سخن برين مقرر شد كه يكي را بتجسس ايشان برگهاشتند

و فرصت نگاهداشتند تا وقتي كه بر قومي رانده بودند و بقرعه

خالي مانده تنبي چند از مردان واقعه ديده و جنگ آزموده را 100

بفرستادند تا در شعب جبل پنهان شدند شبانگاه كه دزدان باز

آمدند سفر کرده و غارت آورد و سلاح بكشادند و غنايم بنهادند

لخستين دشمني كه بر سر ايشان تاخت خواب بون چندانكه پاسي

از شب بگذشت

بيت

105

قرص خورشيد در سپاهي رفت يونس اندر دهان ماهي رفت

مردان دلاوران از كمين بدر جستند و دست همه را يگان يگان بر

كنف بستند بامدادان بدرگاه ملك حاضر آوردند همه را بكشتن

but should it continue some time in that state, it could not be eradicated even by a windlass. It is possible to stop the course of a spring with a bodkin, which when forced into full steam, cannot be forced by an elephant. They came to the determination to send one a spy, to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pass of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the end of the first watch of the night. The sun's disk passed into shadow, Jonas entered into the whale's belly. The gallant men sprang out of the ambush, and pinioned the robbers one after another. In the morning they were brought to the palace, when the King gave orders for them all to be put to death.

اشارت فرمود اتفاقا در آن میان جوانی بود که میوه عنفوان شبابش
 110 نرسیده و سبزه گلستان عذارش نودمیده یکی از وزیران پای تخت
 ملک بوسه داد و روی شفاعت بر زمین نهاد و گفت این پسر
 همچنان از باغ زندگانی برنخورده و از رباعان جوانی تپتج نیافتد
 توقع بکرم و اخلاق خداوندی آنست که بخشیدن خون او بر بند
 منت نهد ملک روی ازین سخن درهم کشید و موافق رای
 115 بلندش نیامد و گفت

بیت

بر نو نیکان نگیرد هر که بنیادش بدست
 تر بیت نا اهل را چون گردگان برکنبدست
 نسل و تبار اینان منقطع کردن اولیترست و بیخ و بنیاد ایشان
 120 بر آوردن بهر که آتش نشانند و اختر گذاشتن و افعی گشتن
 و بچه نگاهداشتن کار خرد مندان بیست

There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks, resembled a rosebud in early spring. One of the Viziers kissed the foot of the King's throne, and bowed his head to the earth in intercession, saying, "This boy, hath not like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope from your majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The King looked displeased at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade. To educate the worthless, is like throwing a walnut upon a dome, it is better to eradicate them altogether; for to extinguish the fire, and suffer a spark to remain; or to kill the snake, and preserve the young, is not acting like a wise man:

قطعه

ابر انگر آب زندگي بارد هرگز از شاخ بيد بر نخوري
 با فرو مسايه روزگار مبر کز ني بوريه شکر نخوري
 و زيز اين سخن بشنيد طوعاً و کرهآ به پسنديد و بر حسن راي ملک 125
 آفرين خواند و گفت آنچه خداوند داد ام ملکه فرمود عين حقيقتست
 که اگر در سلک صحبت آن بدان تربيت يفتي بکي از ايشان
 شدي اما بنده اميد وارست که بصحبت صالحان تربيت پذيرد
 و خوي خرد مندان گيرد که هنوز طفليست و سيرت بغي و عناد آن
 گروه در نهان وي متبکن نشده است و در حديثست که مامن 130
 مولود الا وقد يولد علي فطرة الاسلام ثم ابواه يهودانه وينصرانه
 ويهتجسونه

قطعه

با بدان يار گشت هيسر لوط خاندان نبوتش گم شد

Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed. "When the Vizier heard these words, he reluctantly approved of them, and praised the King for his just observation, saying, "May the King live for ever, nothing can be more true than what my lord hath pronounced, that if he had continued with these wicked wretches, he would naturally have fallen into their evil courses, and would have become one of them; but your servant entertains hopes, that this boy, by associating with men of probity, will receive instruction and imbibe virtuous sentiments; for being but a child, his principles cannot be tainted with the lawless and inimical disposition of that banditti, for in the Hadees it is recorded. "Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew, a Christian, or a Majosie." Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy,"

135 سنگ اصحاب کفر و زی چند پی تیکان گرفت و آدم شد
 این بگفت و طایفه از ند مای ملک باو بشفاعت یار شدند تا ملک
 از سر خون او درگذشت و گفت بخشیدم اگر چه بصلحت ندیدم

رباعی

دانی که چه گفت زال را رستم گرد دشمن نتوان خقیر و بیچاره شهید
 140 دیدیم بسی آب ز سر چشمه خورد چون بیشتر آمد شتر و بار ببرد
 فی الجمله وزیر پسر را بخانه برده و بنار و نعمت پیورده و استاد
 و ادیب بتر بیتش نصب کرد تا حسن خطاب و رده جواب و سایر آداب
 ملوکش بیاموختند تا در نظر همکنان پسندیده آمد باری وزیر
 از شبایل و اخلاق او در حضرت ملک شبهه می‌گفت که تربیت عاتلان
 145 در وی اثر کرده است و جهل قدیم از جبلت او بدر برده ملک را
 از این سخن تبسم آمد و گفت

but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature." The Vizier having thus concluded his speech, some of the courtiers joined in his petition till at length the King spared the life of the youth, and said, "I grant your request, altho' I disapprove of it. Know you not what Zal said to Rostam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindness and attention. An able master was appointed his tutor, who taught him how to ask a question, and return an answer with elegance, together all the accomplishments requisite for court, so that his manners met with general approbation. Once when the Vizier mentioned to the King some particulars of the youth's disposition and manners, and was saying that wife education had made impression on him, and that his former ignorance was rooted out of his mind; the King laughed at those expressions and said,

بیت

عاقبت گرگ زاده گرگ شود گرچه با آدمی بزرگ شود
 سالی دو برین برآمد طغایه او باش محله در او پیوستند و عقد
 مرا فتحت بستند تا بوقت فرصت وزیر را باد و پسرش بکشت و نعت 150
 بیقیاس برداشت و در مغاره دزدان بجای پدر بنشست و عاصی
 شد ملک را خبر کردند ملک دست تعزیر بدندان گرفت و گفت
 نظم

ششیر نیک از آهن بد چون کند کسی
 ناکس بتربیت نشود ای حکیم کس 155
 باران که در لطافت طبعش خلاف نیست
 در بلع لاله روید و در شور بوم خس
 زمین شوز سنبل بر نیارد
 درو تنهم عمل ضایع مژگردان
 نکوئی بابدان کردن چنانست 160
 که بد کردن بجای نیک مردان

"The wolf's whelp will at length become a wolf, altho' it be brought up along with men." Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and taking an opportunity, he killed the Vizier, and his two sons, carried off an immense booty, and succeeding his father as the head of the gang became an avowed offender. The King apprised thereof, in the emotion of amazement, exclaimed, "How can any one form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked, is in fact doing injury to the good."

حکایت ۵

سرهنگ زاده را بر در سراي اغلبش ديدم که عقل و گياستي و فهم
و فراستي زايد الوصف داشت هم از عهد خردي آثار بزرگي در
165 ناصيه او پيدا

بيت

بالای سرش زهوشندي مي تافت ستاره بلندی
في الجبله مقبول سلطان آمد که جبال صورت و کمال معني داشت
و حکما بگفته اند تو انگري بهرست نه بهال بزرگي بعقلست نه
170 بسال ايناي جنس او برو حسد بردند و بغيانتي متهم کردند و در
کشتن او سعی پيفايده نبودند

مصراع

دشمن چه کند چون مهربان باشد دوست
ملک پرسید که موجب خصم ایشان در حق تو چیست گفت در سایه

TALE V.

I saw at the gate of Ughulmish an officer's son, who was endowed with wisdom and sagacity beyond description : even his childhood was distinguished by proofs of superior abilities. The star of sublimity shone on his head thro' wisdom. Summarily, he obtained favour in the sight of the Sultan, on account of his beauty and acute understanding, according to the saying of the sages, " Ability, and not riches constitutes worth ; greatness dependeth on skill, and not on years." His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life. But what can the enemy do against him who hath an assured friend. The King asked him, " What is the cause of their striving against you ?" He replied, " Under the shade

دولت خداوندی همکنار اراضی کردم مگر حسود را که راضی 175
نمیشود اینزوال نعمت من دولت و اقبال خداوندی باد

نظم

توانم آنکه نیازم اندرون کسی
حسود را چه کنم کوزخود برنج درست
180 بهر تارهی ای حسود کین رنجیست
که از مشقت آن جز بهر گنتوان رست
شور بختان بآرزو خواهند
مقبلان را زوال نعمت و جاه
گر نه بیند بروز شیره چشم
185 چشبه آفتاب را چه گناه
راست خواهی هزار چشم چنان
کور بهتر که آفتاب سیاه

of your majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die thou envious wretch, since thou canst not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

حکایت ۶

یکی را از ملوک عجم حکایت کنند که دست تطاول بهال رعیت
 190 دراز کرده بود و جور و اذیت آغاز کرده خلق از مکید ظلمش
 در جهان برفتند و از گربت جورش راه غربت گرفتند چون رعیت
 کم شد ارتفاع ولایت نقصان پذیرفت و خزینه تهی ماند و دشمنان
 از هر طرف زور آوردند

قطعه

هر که فریاد رسی روز مصیبت خواهد 195
 گوید ایام سلامت بجوان مردی کوش
 بنده حلقه بگوش ارنواز ی برود
 لطف کن لطف که بیگانه شود حلقه بگوش

روزی در مجلس او کتاب شاهنامه همی خواندند در زوال مملکت
 200 ضحاک و عهد فریدون وزیر ملک را پرسید که فریدون گنج و ملوک
 وحشم نداشت برویان شاهي چه گونه مقرر شد گفت آنچنانکه

TALE VI.

They tell a story of one of the Kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened, his treasury was exhausted, and powerful enemies pressed him on all quarters. Whoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring on his ear, he will depart; new kindness in such manner that the stranger may become a willing servant. One day in his presence they were reading in the Shahnameh, the history of the decline of the kingdom of Zalac, and the reign of Feridoon. The Vizier asked the King, " Since Feridoon had neither money nor territory nor troops, how did it happen that the kingdom was conferred on him ?" He answered, " In the manner

شنیدی خلقی برو بتعصب گرد آمدند و تقویت کردند پادشاهی
 بافت وزیر گفت چون گرد آمدن خلق موجب پادشاهیست تو خلف
 را چرا پریشان میکنی مگر سر پادشاهی نداری

205

بیت

همان به که لشکر بجان پروری که سلطان بشکر کند سروری
 گفت موجب گرد آمدن سپاه و رعیت چیست گفت پادشاه را
 عدل باید تا برو گرد آیند و رحمت تا در سایه دولتش
 ایمن نشیند و ترا این هر دو نیست

210

مثنوی

نکند جور پیشه سلطانی که نیاید زگر لچوپانی
 پادشاهی که طرح ظلم فکند پای دیوار ملک خویش بکند
 ملک را پند وزیر ناصح موافق طبع نیامد بند فرمود و
 بزدان فرستاد بسی بر نیامد که بنی عم سلطان بهنازعت
 برخاستند و بهقاومت لشکر آراستند و ملک پدرخواستند 215
 قومی که از دست تجاوز او بجان آمده بودند و پریشان شده
 بر ایشان گرد آمدند و تقویت کردند تمام ملک از تصرفش
 بدر رفت

you have heard, the people joined him, and through their strength he gained the kingdom." The Vizier rejoined, " Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse, unless you do not desire to govern? It is advisable to cherish the army at the risk of your life, as the Sultan deriveth his power from his troops." The King asked, " What methods are to be taken to collect together troops and subjects?" The Vizier replied, " The monarch must be just, to induce them to approach him, and merciful that they may enjoy peace in the shade of his government; but you possess neither of these qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince saps the foundation of his own empire." The king was offended at the Vizier's wife admonition, and ordered him to be bound, and committed to prison. A short time after, the sons of the King's uncle commenced hostilities, and appeared in arms, and claimed possession of their father's dominions. A number of people, who on account of his oppression had absconded, now joined the enemy and supported them; till at length the King was dispossessed of the kingdom, and they obtained it.

نطعه

220 پادشاهی کو رو داد اردستم بر زیر دست
دوستدارش روز سختی دشمن زور آوراست
با رعیت صلح کن و ز جنگ خصم ایمن نشیوم
زان که شاهنشاه عادل را رعیت لشکرست

حکایت ۷

225 پادشاهی با غلام عجمی در کشتی نشسته بود غلام دیگر
دریابان دیده بود و معنت کشتی نیازموده گریه وزاری
آغاز کرده و لرزه بر اندامش افتاد چند انکد ملامت
کردند آرام نرفت ملک را عیش از او منقص شد چاره نبینانستند
حکیمی در آن کشتی بود گفت اثر فرمائی من او را خاموش
230 کنم پادشاه گفت غایت لطف باشد حکیم فرمود تا غلام را
بدریا انداختند باری چند غوطه خورد موبش بثرقند
و سوی کشتی آوردند بهر دودست در دنبال کشتی آویخت

The King who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy; for to a just monarch, his subjects are an army.

TALE VII.

A King was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothing that were offered, he would not be pacified. The King's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The King replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clung to the rudder with both his hands.

چون برآمد بگوشه بنشست و قرار یافت و ملک را پسندید و آمد
گفت درین چه حکمتست گفت اول معصیت غرق شدن نپوشید
بود قدر سلامتی نپیدانست همچنین قدر عافیت کسی نداند 235
که بهصیبت گرفتار آید

قطعه

ای سیر ترا نشان جوین خوش نهیاید
معشوق منست آنکه بنزدیک تو زشتست
240 حوران بهشتی را دوزخ بود اعراف
از دوزخیان پرس که اعراف بهشتست

بیت

فرقت میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در

حکایت ۸

هرمز تاجدار را گفتند از وزیران پدر چه خطا دیدی که بند 245

When he got out of the water, he sat down quietly in a corner of the vessel. The King was pleased, and asked how this was brought about: The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity. O thou who hast satiated thine hunger, to thee a barley loaf is beneath notice, that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who clasps his mistress in his arms, and him whose eyes are fixed on the door expecting her

TALE VIII.

They asked King Hormuz, "What crime have you found in your father's ministers, you ordered them to be imprisoned?"

فرمودي گفت خطايي معلوم نکردم وليکن ديدم که
مهابت من در دل ایشان بيکراست و بر عهد من اعتقاد
کلي ندارند ترسيدم که از بیم گزند خویش قصد هلاک من
کنند پس قول حکما را کاربستم که گفته اند

قطعه

250

ازان کز تو ترسد بترس اي حکيم و گربا چو او صد براي بجنگ
نه بيني که چون گربه عاجز شود بر آرد بجنگال چشم پلنگ
ازان مار بر پاي راعي زند که ترسد سرش را بکوبد بستک

حکایت ۹

255 يکي از ملوک عرب رنجور بود در حالت پيري و اميد از
زندگاني قطع کرده ناگاه سواري از در در آمد
و بشارت آورد که فلان قلعه را بدولت خداوندي کشاديم
و دشمنان اسير شدند و سپاه و رعيت آنطرف بجملتي مطيع

He replied, " I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, I was alarmed, lest out of apprehension for their own safety, they might attempt my ruin; and therefore I have followed the advice of the sages, who say, " Fear him who feareth you, although you be able to cope with an hundred such. Dost thou not know, that the cat when desperate, teareth out the tiger's eyes with her claws? The snake bitteth the foot of the peasant, from the dread of having its own head dashed against a stone."

TALE IX.

A King of Arabia was sick in his old age, and there was no hopes of his recovery, when a horseman entered the gate, and brought these glad tidings. " Through your majesty's antipices, I have taken such a fortress, the garrison are made prisoners; and the troops and subjects of that quarter have one and all submitted to your government."

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فرمان گشتند چون این سخن بشنید نفیسی سرد برآورد و گفت
این مژده مرا نیست دشمنانم راست یعنی وارثان مملکت 260

قطعه

درین امید بسر شد دریغ عمر عزیز که آنچه در دل هست از درم فراز آید
امید بسته بر آمد ولی چه فایده زانکه امید نیست که عمر گذشته باز آید

قطعه

کوس رحلت بکوفت دست اجل ای دو چشم و دایع سر بکنید 265
ای کف دست و ساعد و بازو همه تو دیع یکدگر بکنید
بر من افتاده مرگ دشمن گام آخر ای دوستان گذر بکنید
روزگارم بشد بنادانی من نکردم شبا حذر بکنید

حکایت ۱۱

سالی بر بالین تربت یحیی پیغمبر علیه السلام معتکف بودم در جامع 270
دشمن یکی از ملوک عرب که بد بی انصافی موصوف بود اتفاق
بزبارت آمد و نیاز کرد و حاجت خواست

When he heard these words he sighed and said. " This good news concerns not me but mine enemies, that is, those who shall succeed, to my kingdom. My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now, to what purpose does it serve, for I have no hope that my past life should return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head, hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me. For the last time come before me, O my friends! my days have been spent in ignorance; I have not performed my duty, shun my example.

TALE X.

In a certain year I was sitting retired in the great mosque at Damascus: at the head of the tomb of Yahya the prophet (on whom be peace.) One of the Kings of Arabia, who was notorious for his injustice, happened to come on a pilgrimage, and having performed his devotions, ~~uttered~~ the following words,

بیت

درویش و غنی بده این خاک دارند و انا که غنی ترند محتاج ترند
 275 انکه رویی بمن کرده و گفت از اینجا که هست درویشان است و صدق
 معامله ایشان خاطری همراه من کنید که از دشمن صعب
 اندیشناکم گفتم بر رعیت ضعیف رحمت کن تا از دشمن تویی
 زحمت نه بینی

نظم

280 بمزوان توانا و قوت سر دست
 خطاست پنجه مسکین ناتوان بشکست
 بترسد آنکه بر اقتادگان نبخشاید
 که گرز پای در آید گسش نکیر دست
 هر آنکه تخم بدی کشت و چشم نیکی داشت
 285 دماغ بپهد پخت و خیال باطل بست
 ز گوش پنبه برون آر و داد خلیف بده
 و گرتومی ندهی داد روز دادی هست

"The poor and the rich are servants of this earth, and those who are richest have the greatest wants." He then looked towards me and said. "Because Durwaises are strenuous and sincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peasant, that you may not experience difficulty from a strong enemy. It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice, there will be a day of retribution.

مثنوي

بني آدم، اعضای یکدیگرند که در آفرینش زیگ گوه‌رند
 چو عضوی ب درد آورد روزگار دگر عضوها را نماند قرار 290
 تو کز محنت دیگران بی غمی شاید که نامت نهند آدمی
 حکایت ۱۱

در ویش مستجاب الدعوات در بغداد پدید آمد حجاج یوسف
 بطواندش و گفت د عای بخیر بر من کن گفت خدا یا جانم بستان
 گفت از بهر خدا این چه د عاست گفت د عای خیرست ترا و جمله 295
 مسلمانان را

مثنوي

ای ز بر دست ز بر دست آزار . گرم تا کی بماند این بازار
 بچه کار آیدت جهان داری مردنت به که مردم آزاری
 حکایت ۱۲ 300

یکی از ملوک بی انصاف پارسایی را پرسید که از عبادت‌ها کدام
 افضلتر است گفت ترا خواب نیم روز تا دران یک نفس خلق را نیاز داری

The children of Adam are limbs of one another, and are all produced from the same substance; when the world gives pain to one member, the others also suffers uneasiness. Thou who art indifferent to the sufferings of others, deservest not to be called a man."

TALE XI.

A Durwaish who never prayed in vain, made his appearance at Baghdad. Hojaj Youfuf sent for him, and said, "Offer up a prayer for me." He said, "O God take away his life." Hojaj asked, "For God's sake what kind of prayer is this?" He answered, "It is a salutary, with for yourself and for all muslims. O thou powerful wretch, who oppresseth the weak, how long will this violence continue? Of what use is thy government? it is better that thou shouldst die, because thou art an oppressor of mankind."

TALE XII.

A certain tyrannical king asked a religious man, "What kind of devotion will be most meritorious for me to perform?" He replied, "That you sleep at noon, because in that one moment you will not oppress mankind."

قطعه

طالبی را خفته دیدم بیم روز گفتم این قتنه است خوابش برده به
305 آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مرده به

حکایت ۱۳

یکی را از ملوک شنیدم که شبی در عشرت روز کرده بود و در پایان
مستی میگفت

بیت

310 ما را بجهان خوشتر از من یکدم نیست کز نیک و بد اندیشه و از کس غم نیست
درویشی برهنه بیرون بسر ما خفته بود و گفت

بیت

ای آنکه باقبال تو در عالم نیست گیرم که غمت نیست غم ماهم نیست
ملک را این کلام خوش آمد صرّه هزار دینار از روزن بیرون داشت
315 و گفت ای درویش دامن بدار گفت دامن از کجا آرم که جامه ندارم

"When I saw a tyrant sleeping at noon, I said, " He is a tyrant, it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable to such an evil life."

TALE XIII.

I heard of a King, who had spent the night in jollity, and when he was completely intoxicated, he said, " I have never in my life experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaish, who had been sleeping without in the cold, said, " O King, there is none equal to thee in power. — I grant that you have no sorrow of your own, but what then, hast thou any concern about us?" The King was pleased at this speech, and threw out of the window a bag of a thousand dinars, and said, " O Durwaish hold out your skirt." He answered, " Whence hast I produce a skirt, who have not a garment?"

باد شاه را برضعف حال او رحمت زیادت گشت خلعتی بران مزید
کرد و بیرون فرستاد درویش آن نقد را باندک مدت بخورد
و تلف کرد و باز آمد

بیت

هر از برف آزادگان نگیرد مال نه صبر در دل عاشق نه آب در غربال 320
در حالتی که ملک را پروای او نبود حالش بگفتند بهم برآمدو
روی از وی درهم کشید و از به جأ نغته اند اصحاب فطنت و خبرت
که از حدت و سورت باد شاهان بردار باید بود که غالب همت ایشان
بر معضلات امور مملکت متعلق باشد و تحصیل از دحام عوام نکنند

325

مثنوی

حرامش بود نعمت پادشاه که هنگام فرصت ندارند نگاه
مکال سخن تانه بینی ز پیش به بیپوده گفتن مریه در خوش
گفت برانید این گدای شوخ مبدر را که چندین نعمت باندک مدت

The King the more pined his weak estate, and in addition to the money sent him a dress. The Durwīsh having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry, and turned away his face from him, and to this point men of wisdom and experience have observed that we ought to guard against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportunity, mark exp. & nothing from the King's favor: till you perceive a convenient time for conversing, lest not your own consequence by talking to no purpose. The King said, " Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time."

بر انداخت نداند که خزینه بیت البال لقمهٔ مساکینهست نه طعم
330 اخوان شیا طین

بیت

ابلهی کو روز روشن شمع کافوری نهشته
زود بینی کش بشب روغن نباشد در چراغ
یکی از وزرای ناصح گفت ای خداوند مصلحت آن می بینم
335 که چنین کسانرا وجه کفاف بتغاریف مجری دارند تا در نفعه
اسراف نکنند اما آنچه فرمودی از زجر و منع مناسب سبب
ارباب همت نیست یکی را بلطف امیدوار گردانیدن و باز
بنومید ی خسته خاطر کردن

بیت

315 بروی خود در اطباع ناز نتوان کرد جو باز شد بدرشتی فراز نتوان کرد

تذکره

نسنند بیند که تشنگان حجاز بلب آب شور گرد آیند
دگر گجا چشیده بود شیرین مردم و مرغ و مور گرد آیند

Since the Biet ul mâl is designed to afford a mouthful for the poor, and not to feast the fraternity of devils. "The blackhead who burns a smother candle in the day time, you will soon see without oil in his lamp at night." One of the Viziers, a good counsellor, said, "O King, it seems expedient that stated allowances should be set off for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity; to fill men with hopes through kindness, and then to betray them with despair: a monarch cannot admit people into his presence, and when the door of liberality is open, then shut it upon them with violence. No one sees the thirsty pilgrims on the sea-shore; wherever there is a spring of sweet water, men, birds, and ants flock together."

حکایت ۱۴

یکی از پادشاهان پیشین در رعایت مملکت سستی کردی و لشکر 345
بسختی داشتی چون دشمن صعب روی نبود همه پشت بدادند
بیت

چو دارند گنج از سپاهی دریغ دریغ آیدش دست بردن به تیغ
یکی را از آنکه غدر کردند با منش دوستی بود ملامتش کردم
و گفتم دونهست و ناسپاس و سفله و حق ناشناس که باندک تغییر حال 350
از مقدم قدیم خود برگردد و حقوق نعت سالیان نوردد گفت
اگر بگویم معذوری شاید که اسپم بی جو بود و تبد زین در گرو
و سلطان که بزر با سپاهی بخسلی کند با او بجان جوانمردی
نتوان کرد

355

بیت

ز ربنه مرد سپاهی را تا سربند و گرش زرندهی سربند در عالم
بیت

اذا شبع الکسی بصول بطشا و خاوی البطن یبطش بالفرار

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared, they forsook him. When pay is withheld from the troops, they are unwilling to put their hands to their swords. Being intimately acquainted with one who had deserted his post, I reproached him saying, "it is base, disreputable, mean and ungrateful, when upon a trifling change of condition, a man forsakes his old master, unmindful of the favors of many years. He replied, "if I should tell you the state of the case, you would acquit me; perhaps my horse was without barley, and my saddle cloth in pawn; and the Prince who through avarice with-holds the pay of his soldiers does not defend that they should expose their lives in his service. Give money to the gallant soldier that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere. The strong man, if his belly is full, will fight valiantly, but when hungry, he will run away stoutly.

حکایت ۱۵

۳۶۵ یکی ازوزرا معزول شد و بحلقه درویشان درآمد و برگشت صحبت
ایشان در روی اثر کرد و جمعیت خاطرش دست داد ملک بار دیگر برو
دل خوش کرد و غسل فرمود قبول نکرد و گفت معزولی به که
مشغولی

رباعی

۳۶۵ آنانکه بکنج عافیت بنشستند دندان سگ و دهان مردم بستند
کاغذ بدریدند و قلم بشکستند وز دست و زبان حرف گیران رستند
ملک گفت هر آینه ما را خرد مندی کافی باید که تدبیر مهلکت را
شاید گفت نشان خرد مند کافی آنست که بچنین کارها تن در ندهد

بیت

۳۶۵ هُپای پرهید مرغان از آن شرف دارد که استخوان خورد و جانور نی ازارد

مثل

سپاه کوش را گفتند ترا ملان مت صحبت شیر بچه وجه اختیار افتاد

TALE XV.

A certain Vizier, being dismissed from his office, joined a society of Durwaithes, the blessing of whose company made such an impression as bestowed comfort on his mind. The King was again favourably disposed towards him, and ordered that he should be reinstated; to which the Vizier would not consent, saying, that degradation was preferable to employment. "They who are seated in the corner of retirement, close the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers." The King said "of a truth we stand in need of a man of such sufficiency for the administration of our government." The Vizier observed that the proof of a man's being sufficiently wise, was his not engaging in such matters. The Homai is honored above all other birds, because it feeds on bones, and injures not any living creature. *Parab's.* They asked a Sycegon why do you choose the servile society of the Lion?

گفت تا فضله صیدش میخورم و از شر دشمنان در پناه صولتش
زندگانی میکنم گفتند اکنون که بطل حمایتش در آمدی و بشکر
نعمتش اعتراف کردی چرا نزد یکتربیای تا بحلقه خاصانت در آورد
375 و از بندگان مخلصت شهادت گفت همچنان از بطش او ایمن نیستم

بیت

اگر صد سال گبر آتش فروزد اگر یکدم در او افتد بسوزد
افند که ندیم حضرت سلطان زرباید و باشد که سر برود و حکما گفته
اند از ملوک طبع پادشاهان بر حذر باید بود که گاه بسلامی برنجند
380 و گاه بدشنامی خلعت دهند و گفته اند ظرافت بسیار هنرندیان
است و عیب حدیثان

بیت

تو بر سر قد رخو بشتن باش و وقار بازی و ظرافت بندیان بگذار

385

حکایت ۱۹

یکی از رفیقان شکایت روزگار نامساعد بنزد یک من آوردن که کفای

He replied, "because I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They asked, "now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach nearer, so as to be brought into the circle of his principal servants, and to be numbered amongst his favourite ministers?" He replied, "I am not so confident of my safety from his levity." If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a King's servant obtains money; or he may chance to lose his head. The sages have said, "beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation; and sometimes in return for rudeness will bestow a dress of honour." And they have also observed wit is an accomplishment in a courtier, but a blemish in the character of a wise man. Preserve the dignity of your own character, and leave sport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavorableness of the times, and sa

اندک دارم و عیال بسیار و طاقت فاقه ندارم بارها در دلم آمد که با تعلیم
دیگر روم تادر هر صورت که زندگانی کنم کسی را بر نیکاو بد من
اطلاع نباشد "

بیت

390

بس ترس نه خفت و کس ندانست که کیست
بس جان باب آمد که برو کس نثریست
باز از شہانت اعدای اندیشم که بطعنہ در تنای من بخندند و سعی
مراد ر حق عیال بر عدم مروت حمل کنند و گویند

قطعه

395

به بین آن بی حیث را که هرگز نخواهد دید روی نیک بختی
تن آسانی نگریند خویشتن را رن و فرزند بگذارند بسختی
و در علم محتاسبه جز آنکه معلومست چیزی دانم اگر بجاء
شما جہتی معین گردد که موجب جہیت خاطر باشد بقیہ
400 عبر از عہدہ شکر آن نتوانم بیرون آمدن گفتم ای بار عمل

"I have but small means with a large family, and am not able to support the burthen of poverty. It has frequently come into my mind to go to some other country, that by whatever way I might maintain myself, no one would know of my good or bad fortune. Many a person has slept an hungered without any one knowing who it was. Many a vital spirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my absence, would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say behold that shameless wretch, who will never experience good fortune, he consults his own ease, and abandons to distress his wife and children. I have some skill in arithmetic, as you know, and if through your interest any office can be obtained, that will be the means of making my mind easy, during the remainder of my life, I shall not be able to express my gratitude." I said, "alas! my friend, the service

پادشاه دو طرف دارد امید نان و بیم جان و خلاف رای
کردمند نیست بدین امید دزدان بیم اقتادن

قطعه

کس نیاید بخانه درویش که خراج زمین و باغ بده
یا بتشویش و غصه راضی شو یا جگر بند پیش زاغ بنده 405
گفت این سخن موافق حال من گفتی و جواب سوال من
نیاروی نشیده که گفته اند هر که خیانت ورزد دستش از
حساب بلرزد

بیت

راستی موجب رضای خداست کس ندانم که آثم شد از راه راست 410
و حکما گفته اند چهار کس از چهار کس بجان برنجند
حرامی از سلطان و دزد از پاسبان و فاسق از غماز و روسپی
از محتسب و آنرا که حساب پاکست از محاسب چه پاکست

of princes has two sides, the expectation of a livelihood, and the dread of losing one's life; and it is contrary to the opinion of the wife, for the sake of such hope to fall into such danger. No one cometh to the poor man's house, saying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expose your intestines to the crow. He replied, "this speech is not applicable to my case, you have not answered my question; have you not heard the saying? that whoever is guilty of dishonesty his hand trembles in rendering his account. Repentance is the means of conciliating the divine favor. I never saw any one lost on a haight road, and the sages have remarked that four kinds of persons are mortally afraid of four others, the oppressor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtefib; but he who has a clear conscience, what has he to apprehend from investigation?

415 مکن فراخ روی در عمل اگر خواهی

که وقت رفع تو باشد مجال دشمن تنگ

تو پاک باش و مدارای برادر از کس پاک

زنند جامه ناپاک گذاران بر سنگ

گفتم حکایت آن روباہ مناسب حال نست که دیدندش گریزان

420 و افنان و خیزان کسی گفتش چه آفتست که موجب چندین

مغایفتست گفت شبیدم که شتر را بسخره میگیرند گفتند ای

سفید شتر را با توجه مناسبست و ترا باوجه مشابہت گفت

خاموش که اگر حسودان بعضی گویند که این شتر است

و گرفتار آیم کراغم نخبص من باشد ناتفتیش حال من کند

430 و تا تریاق از عراق آورده شود مار گزیده مرد با نرسد

و ترا هیچنان فضیلت و دیانت اما حسودان در کوپینند

Live not extravagantly while in office, if you wish that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and stand not in awe of any one. The fuller beats foul cloths only, against the stone." I replied, "the story of the fox suits you exactly, who on being seen running away and limping, some one asked what calamity occasioned him so much trepidation. He replied, I hear that they are going to press a camel into the service. The other observed I like your impudence, what relationship is there between you and a camel, and what resemblance have you to that animal. He replied? Be silent, for if the malignant, out of evil design, should say this is a camel, and I should be seized, who would be so solicitous for my relief as to order an enquiry into my case? and before the antidote can be brought from Irak, he who has been bitten by the snake may be dead. Thus, although you possess such worthiness and integrity, yet the envious are in ambush,

۲۰ و مدعیان گوشه نشین اگر آنچه حسن سیرت تست بخلاف
 آن تقریر کنند و در معرض خطاب پادشاه آنی و محل عتاب
 افتی در آن حالت کرامت مجال مقاتلت باشد مصلحت آن می
 بییم که ملک قناعت را حراست کنی و ترک ریاست گویی 430
 که عاقلان گفته اند

بیت

بدریا در منافع بیشمارست اگر خواهی سلامت در کنارست
 رفیق این سخن بشنید بهم برآمد و روی در هم کشید و سخنهای
 راجحش آمیز گفتن گرفت که این چه عقل و کفایتست و فهم و درایت 435
 و قول حکما درست آمد که گفته اند دوستان در زندان بکار آیند که
 بر سفره همه دشمنان دوست نمایند

قطعه

دوست مشهار آنکه در نعمت زند لاف یاری و برادر خواندگی
 دوست آند انم که گیرد دست دوست در بریشان حالی و در ماندگی 440

and the enemy sitting in a corner; if they should mis-represent your worthy disposition, and you should incur the King's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires, and give up all thoughts of preferment; for the sages have remarked that in the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend hears these words, was displeased, looked angrily, and began to speak with a degree of asperity, saying "in all this what is there of wisdom, propriety, intelligence or penetration? and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends. Account not those your friends, who in prosperity boast of their attachment and brotherly affection. I consider him as my friend, who takes me by the hand in the season of adversity and distress."

دیدم که متغیر میشد و نصیحت من بتعرض میشنود بنزدیک
 صاحب دیوان رفتم بمسابقه معرفتی که میان ما بود صورت حالش
 بشگفتم تا بکاری مختصرش نصب کردند چند روز برین برآمد لطف
 طبعش را بدیدند و حسن تدبیرش به پسندیدند کاوش ازان
 445 درگذشت و بررتبه برتر ازان متبکن گشت و همچنین نجم سعادتش
 در ترقی بود تا باوج ارادت رسید و مقرب حضرت سلطان شد
 و مشارالیه بالبنان و معتبد علیه عند الاعیان بر سلامت حالش
 شادمانی کردم و گفتم

بیت

450 ز کار بسته میندیش و دل شکسته مدار که آب چشم حیوان درون تاریکیست

بیت

الایعزین احال البلیه والرحمات الطاف خفیة

بیت

منشین ترش از گردش ایام که صبر تلخست و نیکن بر شهرین دارد

I perceived that his mind was perturbed, and that he considered my advice as an excuse for not serving him. I therefore waited on the superintendant of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances; in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment; so that the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favourite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness. O brother, who art in distress, be not disheartened, for God hath many hidden mercies. Repune not at the variability of fortune, for patience is bitter, but the fruit is sweet.

دوران مدت مرا باجمع یاران اتفاق سفر مکم افتاد چون از زیارت 455
 مکه باز آمدم دو منزل استقبال کرد ظاهر حالش را دیدم و بر ایشان
 و در هیات درویشان گفتم حال چیست گفت چنانکه تو گفتی طایفه
 حسد بردند و بخیانتم منسوب کردند و ملک در کشف حقیقت آن
 استقصا نمود و یاران قدیم و دوستان صمیم از کلبه حلق خاموش
 شدند و صحبت دیرینه فراموش کردند

460

نطعه

بصبح خدا چون کسی او فتاد همه عالمش پای بر سر نههند
 چو بینند کاقبال دستش گرفت ستایش کنان دست بر بر نههند
 فی الجمله انواع عقوبت گرفتار بودم نادری هفته که مؤده
 سلامتی حجاج بر سید اربند کرانم خلاص کردند و ملک موروثم 465
 خاص گفتم آن نوبت اشارت من قبول نکردی که عمل پادشاه چون
 سفر در باست سودمند و خطرناک یاکنج؛ زکبری یادرتادم بهری

At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days journey to meet me. Seeing him in distressed circumstances, habited like a durwaish, I asked him the cause, to which he replied, " It has happened just as you predicted: some persons out of envy charged me with unfair practices, the King did not order investigation of the circumstances, and my old acquaintances, and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortunes befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this week, when the good news of the safe arrival of the pilgrims being recieved, I was released from close confinement, with the confiscation of my patrimonial estate." I replied, " at that time you would not listen to my suggestion, that the service of Kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches or perish in the waves.

بیت

یازمرد و دست کند خواجه در کنار یا موج روزی افکندش مُرد و برگزار
476 مصلحت ندیدم ازین بیش ریش درونش خراشیدن و نه یک پاشیدن

بدین دو بیت اختصار کردم و گفتم

قطعه

ندانستی که بینی بند برپای چو در گوشت نیامد پند مردم
دگر ره گرداری طاقت نیش مکن انشت در سوراخ کردنم

حکایت ۱۷

475

نمی چند در صحبت من بودند، ظاهر حال ایشان بصلاح آراسته بکمی
از بزرگان در حق این طایفه حسن ظن بذبغ داشت و ان راری معین
کرده بود مگر یکی از ایشان حرکتی کرد نامناسب حال درویشان
نمکن آن شخص فاسد بود و بازار ایشان را سد خواستم تا بطریقی کفایت
480 یاران را مستغنی از من بکنم و بگویم که من در باکم ره ناکرد
و جزا کرد معذور من دانستم بحکم آنکه گفته اند

The merchant either gires the flure with both hands full of gold, or else one day the waves call him dead upon the beach." I did not think it advisable to afflict his inward wound with more scratching, nor to sprinkle filth upon it, but satisfied myself with repeating the two following lines. Know you not, that you will find your feet in danger, when you listen not to the admonition of mankind. Another time, when you are not able to endure the sting, put not your finger into the scorpion's hole.

TABLE XVII.

I was used to associate with a body of men, whose conduct had the appearance of correctness—a person of confidence entertained very favourable sentiments of them, and had assigned a fixed pension for their support, but one of them having done something according the character of durwanthes, they forfeited his good opinion, and their market was injured. I wanted, by means or other, to obtain for my friends a restoration of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him, in conformity to the saying,

قطعه

در میر و وزیر و سلطان را بی وسیلت مگرد پیرامن
 سگ و دربان چو یافتند غریب این گریبانش گیرد آندامن
 چندانکه مقربان حضرت آن بزرگ بر حال من واقف شدند 485
 با کرام در آوردند و برتر مقامی معین کردند اما بتواضع
 فرو تر نشستم و گفتم

بیت

بگذار که بنده کینم تا در صف بندگان نشینم
 گفت الله الله چه جای این سخنست 490

بیت

گر بر سر و چشم من نشینی نازت بگشم که نازنینی
 فی الجمله بنشستم و از هر دری سخن پیوستم تا حدیث ذلت
 یاران در میان آمد گفتم

قطعه

495

چه جرم دید خداوند سابق الانعام که بنده در نظر خویش خوار میدارد
 that if you approach the gate of either the Meer, the Vizier, or the Sultan without any
 one to introduce you, when the dog and the porter discern that you are poor, this seizes
 your collar, and the other lays hold of your skut. When the great man's principal
 attendants were apprized of my case, they conducted me in with respect, and assigned me
 a place of distinction; but I humbly seated myself lower, and said, "Excuse me, for I am an
 inferior, suffer me to sit myself in the rank of servants." One of them replied, "O God
 what a hard saying is this? if you seat yourself on my head and eyes, I admit your gallantry,
 for you are amiable." Similarly I seated myself, and conversed on various subjects, till the
 circumstance of my friend's infirmeration was brought in, I asked, "What fault was discovered
 by my most bountiful Lord, that should have rendered his servant hateful in his sight?"

خداي راست مسلم بزرگوارى و لطف که جرم بيند و نان برقرار ميدارد
 حاکم را اين سخن پسنديد و آمد و اسباب معاش ياران
 فرمود تا بر قاعد ماضي مهيا دارند و مونت ايام تعطيل وفا
 500 کنند شکر نعت بگفتيم و زمين خدمت ببوسيدم و عذر
 جسارت بخواستم و در حالت بيرون آمدن اين سخن بگفتيم

قطعه

چو گعبه قبله حاجت شد از دبار يعيد
 روند خلق بدد ارش از سي فرسنگ
 ترا تعجل امثال ما ببايد کرد
 505 که هيچکس نزنند بر درخت بي برسنگ

حكايت ۱۸

ملك زاده گنج فراوان از پدر مبررات يافت دست گرم بر كسان
 داد سخاوت بدان و نعت بي قياس بر سباه و رعيت بر بخت

To God alone belonged the perfect greatness and benignity, who discovereth the crime and yet withholdeth not daily bread." The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged. I praised his generosity, made my obsequance and apologized for my boldness; and at the time of taking leave made the following observation, "because the temple of Mecca is the bestower of our wants, multitudes resort to it from many farlands, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."

TALE XVIII.

A prince inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesse and gifts, on his troops and subjects.

نیاساید مشام از طبله عود بر آتش نه که چون عنبر ببوید
 بزرگی بایدت بخشندگی کن که دانه تانیغشانی تروید
 یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک
 پیشین این نعمت را بسعی اندوخته اند و برای مصلحت
 نهاده دست ازین حرکت کوتاه کن که واقعه ادر پیشست 515
 و دشمنان در پس نباید که در وقت حاجت درمانی

قطعه

اگر گنجی کنی بر عامیان بخش
 رسد هر گنج دانی را بر روی
 چرانستان از هر یک جوی سیم
 که نرد آید ترا هر روز گنجی
 ملک زاده روی ازین سخن درهم کشید که موافق را ینش
 نیامد و گفت خدای عزوجل مرا مالک این مملکت نردانیده است
 تا بخورم به بخشم نه باستانم که بشهدارم

No odour rises from a tray made of lumpen alms, place it on the fire that it may diffuse fragrance like ambergris. He wished to be effulgent magnificent, be bountiful, for grain grows do not unless it be scattered. One of the courtiers consideredly began his admonition, saying "that former monarchs accumulated treasures with labour, and stored it up against a time of need, therefore refrain your liberality, for enemies being in front, and enemies on the rear, you must not deprive yourself of resources against a time of necessity. If you were to lavish your treasure on the multitude, each head or a family would not receive more than a grain of rice for his share; why do you not exact a grain of rice from each individual, which will produce you a treasure daily?" The prince looked displeased at this discourse, so contrary to his own sentiments, and he said, the eternal and Almighty God has made me King of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure.

قارون هلاک شد که چهل خانه گنج داشت

نوشیروان نبرد که نام نکو گذاشت

حکایت ۱۹

آورده اند که نوشیروان عادل را در شکارگاهی صیدی کباب کردند

530 نهک نبود غلامی بروستا فرستادند تا نهک آورد نوشیروان گفت

نهک بقیعت بستان تا رسی نگرند و ده خراب نشود گفتش ازین

قدر چه خلل زابد گفت بنیاد ظلم در جهان اول اندک بوده است

و هر که آمد برو مزید کرد تا بدین غایت رسید

قطعه

525 اگر ز باغ رعیت ملک خورد سببی بر آورد غلامان او درخت از بیخ

به پنج بیضه که سلطان ستم روا دارد زنند لشکر باننش هزار مرغ و سبوح

بیت

نباید ستبگار بد روزگار بهمانند بر و لعنت پایدار

Karoon, who had forty chambers full of treasure, was destroyed, but Nowshirvan died not, having left an immortal name.

TALE. XIX.

They have related that Nowshirvan, being at a hunting feat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, that the exaction might not become a custom, and the village be defolated. They say to him "from this trifle what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every now comes increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants would pull up the tree by the roots and if the Sultan ordered five eggs to be taken by force, his soldiers would spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

حکایت ۲۱

عاملي را شنيدم که خانه رعيت خراب کردي تا خزانه سلطان آبادان 540
 کند بي خبر از قول حکما که گفته اند هر که خدای تعالی را بيازارد
 تادل خلقي بدست آرد خدای تعالی هبان خلق را بروي کُهارد
 تاد مار از روزگارش بر آرد

بیت

آتش سوزان نکند با سپند آنچه کند دود دل مستمند 545

لطیفه

گوبند سرور در جمله حیوانات شیرست بهترین جانوران خرو باتفاق
 خرد مندان خربار بر به از شیر مردم در

مثنوي

مسکین خراگر چه بي تهیزست چون بار همیکشد عزیزست 550
 گاو و خران بار بردار به از آک مسیان مردم آزار

TALE XX.

I heard of a collector of the revenues, who desolated the houses of the subjects, in order to fill the King's coffers; regardless of the maxim of the sages which says, "Whoever offendeth the most high to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction. The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart. They say that the lion is the king of beasts, and the ass the monarch of animals, but the sages all agree, that the ass who carries burthens, is preferable to the lion, that destroyeth mankind. The poor ass, altho' devoid of understanding, yet on account of carrying burthens, is very valuable. The labouring Ox, and the ass, are preferable to men who injure their fellow-creatures.

ملک را طرفی از دنیا میم اخلاق او معلوم شد بشکند بجه کشیدش و بانواع
عقوبت بکشت

قطعه

555 حاصل نشود رضای سلطان تا خاطر بندگان نجویی
خواهی که خدای بر تو بخشد با خلف خدای کن نکویی
یکی از ستم دیدگان برو بگذشت و گفت

قطعه

نه هر که قوت بازو و منصبی دارد
560 بسطنت بخورد مال مردمان تکذاف
توان به خلف فرو بردن استخوان درشت
ولی شکم بدرد چون بگردد اندر ناف

حکایت ۲۱

مردم آزادی را حکایت کنند که سنگی بر سر صالحی زد درویش را
565 مجال انتقام نبود سنگ را با خود نگاه میداشت ناوقت که ملک ایران
لشکری خشم گرفت و در چاهش نهد درویش درآمد و آن سنگ را
بر سرش کوفت گفت تو کیستی و این سنگ بر سر من چرا زدی گفت

The King, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution, and said, "Not every one who possesses ministerial power and dignity can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the nail."

TALE XXI.

They tell a story of an oppressor, who hung a stone at the head of a pious man. The Durwaish, not having power to revenge himself, kept the stone, till a time when the King, being displeased, ordered the other to be thrown into a pit. The Durwaish then came, and struck his head with the stone; upon which he exclaimed, "Who art thou, and why hast thou hung this stone at my head?" He answered,

۵۷ من فلانم واین سنگ هبان سنگست که در فلان تاریخ بر سر من زدی
گفت چندین مدت که جواب دئی گفت از جاهت اندیشه میکردم
اکنون که در چاهت دیدم فرصت غنیمت شمردم 570

مثنوی

ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار
چون نداری ناخن درنده تیز بآبدان آن به که کم گیری ستیز
هر که بابلان بازو پنجه کرد ساعد سپین خود را رنجه کرد
باش تادستش ببندد روزگار پس بکام دوستان مغزش برار 575

حکایت ۲۲

یکی را از ملوک مرضی هابل بود که اعاد ذکر آن موجه
نبود طایفه حکمای یونان متفق شدند که مرین درد را
دوایی نیست مگر زهره آدمی که بچندین صفت موصوف
بود ملک بفرمود طلب کردند دهقان پسری یافتند 580
بدان صفت که حکما گفته اند ملک بدرومادش بخواند

"I am such an one, and this is the identical stone that on such a day you flung at my head." He proceeded, "Where were you all this time?" The Durwaish replied, "I was afraid of your dignity; but now that I lie you in the pit, I consider it a favorable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, the wife think it proper to pay him respect. When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, will injure his own wrist, if it is of silver: wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

TALE XXII.

A certain king had a terrible disease, the nature of which it is not proper to mention. A number of Greek physicians agreed, that there was no other remedy for this disease, but the gall of a man, of some particular description. The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother,

و بنعمت بیکران خوشنود گردانید و قاضی فتوی داد که خون
 یکی از رعیت ریختن برای سلامتی نفس پادشاه روا باشد
 جلاد قصد کشتنش کرد پسر روی بسوی آسمان کرد و
 585 بخندید ملک گفت که درین حالت چه جای خنده است
 پسر گفت ناز فرزندان بر پدر و مادر باشد و دعوی پیش
 قاضی برند و داد از پادشاهان خواهند اکنون پدر و مادر
 بعزت حطام دنیا مرا بخون در سپردند و قاضی بکشتنم
 فتوی داد و سلطان دعت خویش در هلاک من بیند بجز
 590 خدای تعالی پناهی ندارم

بیت

پیش که برآورم ز دستت فرباد هم پیش تو از دست تو میخوام داد
 سلطان را دل ازین سخن بهم برآمد و آب در دید
 بگردانید و گفت هلاک من اولیترست از خون بینناهی

and by offering a great reward gained their consent; and the Cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death, upon which the Youth turned his eyes towards heaven and laughed. The king asked " what there could be in his present condition, which could possibly excite mirth." He replied. " Children look to their parents for affection, a suit is referred to the Cazy; and justice is expected from the monarch. Now my father and mother, seduced by vain worldly considerations, having consented to the shedding of my blood; the judge having sentenced me to die; and the king, for the sake of his own health, having consented to my death; where am I to seek refuge excepting in the high God? unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said. " It is better for me to die, than that the blood of an innocent person

ریختن سروچشیش ببوسید و در کنار گرفت و نعت بیکران 595
بخشید و آزاد کرد گویند که ملک هم در آن هفته شفا یافت
قطعه

هیچنان در فکر آن بیت که گفت پیل بانی بر لب دریای نیل
زیر پایت گزنداتی حال مور همچو حال تست زیر پای پیل

600

حکایت ۲۳

یکی از بندگان عبرولیت گریخته بود کسان در عقبش
رفتند و باز آوردند وزیر را بای غرضی بود اشارت بکشتن
او کرد تا دگر بندگان چنین حرکت نکنند بند پیش عمرو
سر بر زمین نهاد و گفت

605

بیت

هرچه رود بر سرم چون تو پسندی رواست
بند چه دعوی کند حکم خداوند راست

اما بهوجب آنکه پرورد نعت این خاندانم نخواهم که

should be shed." He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse, which the elephant driver rehearsed on the banks of the river Nile. "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the slaves of Umroolais having absconded, a person was sent in pursuit of him, and brought him back. The Vizier, being inimical to him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said "whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord? but seeing that I have been brought up under the bounties of your house, I do not wish that

در قیامت بخون من گرفتار آئی اگر این بنده بطواهی کشت
 باری بتاویل شرع بکش تا در قیامت مواخذ نباشی ملک گفت
 610 تاویل چه گونه کنم گفت اجازت فرمایی تا من وزیر را بکشم
 آنکه بقصاص او مرا بفرماید کشتن تا بحق کشته باشی ملک بخندید
 و وزیر را گفت چه مصلحت می بینی گفت ای خداوند
 بصدقه ثور قدرت این حرام زاده را آزاد کن تا مرا هم در بلانیقند
 گناه از منست که قول حکما را معتبر نداشتم که گفته اند

قطعه

615

چو کردی با کلوخ انداز پیکار سرخون را بنادائی شکستی
 چو تیر انداختی در روی دشمن حذر کن کاندرا آماجش نشستی

حکایت ۲۴

ملک زوزن را حواجه بود کریم النفس و نیک معضّر که هم کنان را
 620 در مواجّه خدمت کردی و در عیبت نیکو گفنی انفاق از وی

at the resurrection you should be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach;" The king asked after what manner shall I expound it? He replied "give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the Vizier what was his advice on the occasion. He replied "O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The crime is on my side, for not having observed the words of the sages, who say, When you combat with one who flings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you/fit out of his aim."

TALE XXIV.

A king of Zuzan had a minister of a beneficent spirit and amiable disposition, who treated all persons with civility, when present; and spoke well of them when absent. It happened

1

حرکتی در نظر ملک ناپسندیده آمد مصادره کرد و عقوبت فرمود
 سرهنگان ملک بسوابق نعت معتترف بودند و بشکر آن مرتبه پس
 در مدت توکیل او رفق و ملاطفت کردند و زجر و معاتبت
 روا نداشتند

625

قطعه

صلح باد شهرن اثر خواهی هر گه که ترا
 در قفای عیب کند در نظرش تحسین کن
 سخن آخر بدین میگذرد مؤدیرا
 سخنش تلخ نخواهی دهش شیرین کن

انچه مضمون خطاب ملک بود از عهد بعضی بیرون آمد و به بقینتی 630
 در زندان بماند یکی از ملوک آن نواحی در خفیه پیغامش فرستاد
 که ملوک آن طرف تدویر چنان بزرگواری ندانستند و بی عزتی کردند
 اگر خاطر عزیز فلان احسن الله عواقبه بجانب مالتفات کند در رعایت
 خاطرش هر چه تمامتر سعی کرده شود که اعیان این مملکت بدیدار او

that some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude; therefore whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet. He was acquitted on some of the King's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, " The monarchs of that quarter know not the value of such excellence, and have dishonored you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him, since the rulers of these dominions, will be honored by the sight of him,

635 مفتخر و جواب مکتوب را منتظر خواجه برین وقوف یافت از خطبر

اندیشید جواب مختصر چنانکه مصلحت دید بر ظمیر و رفق نوشت

و روان کرد بکی از متعلقان ملک برین واقعه مطلع شد و ملک را

اعلام کرد و گفت فلان را که حبس فرموده با ملوک نواحی مراسلت

دارد ملک بهم برآمد و کشف این خبر فرموده قاصد را بگرفتند

640 و رساله را بخواندند نوشته بود که حسن ظن بزرگان بیش از فضیلت

بنده است و نشریف قبولی که فرموده اند بنده را امکان اجابت آن

نیست بحکم آنکه پرورده نعت این خاندانم و باندک مایه تغیر خاطر

باولی نعت خود بیوفایی نتوان کرد که گفته اند

بیت

آترا که بجای تست هر دم گرمی عذرین بنه ار کند بعبری سستی

ملک را حق شناسی او پسند آمد نعت و خلعت بخشید و عذر

خواست که خطا کردم و ترا بی گناه بیازردم گفت ای خداوند بنده

and impatiently expect his answer to the letter. "The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and despatched it. One of the King's attendants, being informed of the circumstances, apprized the King thereof, and said, such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The king was wroth, and ordered that the affair should be investigated. They seized the courier and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me; for having been nourished by the bounty of this illustrious house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments, for it has been said, even to him who hath conferred continual benefits, if during the course of your life he doth you only a single injury." The king commended his fidelity, bestowed on him a large sum and a dress of honor, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant

درین حالت شہار آگناهی نمی بیند بلکه تقدیر خدا یتعالی چنین

بود که مرین بندہ را مکروہی برسد پس بدست تو اولیتر کہ سوابق

650

نعت برین بندہ داری و ایادی منت

مثنوی

گرگزندت رسد زخلق مرنج کہ نہ راحت رسد زخلق نہ رنج

ازخدا دان خلاف دشمن و دوست کہ دل ہر دو در تصرف اوست

گرچہ تیر از کہان ہی گذرد از کہان دار بیند اہل خرد

655

حکایت ۲۵

یکی از ملوک عرب متعلقان دیوان را فرمود کہ مرسوم فلان را چند آنکہ

ہست منعا ف کنند کہ ملازم درگاہ است و مترصد فرمان و سایر

خدمتکاران بلہو و لعب مشغولند و در ادای خدمت متہاون

صاحب دلی بشنید و گفت علو درجات بندگان بدرگاہ حق جل و علا

650

ہمین مثال دارد

does not consider you as criminal in this case, but since it was the decree of heaven that a misfortune should befall me, it was best that it should come from that hand, which had for so long a time bestowed favor and kindness on this servant. Grieve not if thou shouldst suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance; although the arrow flies from the bow, yet those who are wise look to the archer."

TALE XXV.

A king of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of heaven are conferred in the same manner.

نظم

دو بلمداد گر آید کنسی بخد مت شاه
 سیوم هر آینه دروي کند بلطف نگاه
 امید هست پرستندگان مخلص را
 که نا امید نگردند ز آستان آله

665

مثنوي

مهر تري در قبول فرمانست ترک فرمان دليل حرمانست
 هر که سپاهي راستان دارد سر خدمت بر آستان دارد

حکایت ۲۶

670 ظالمی را حکایت کنند که هیزم درویشان خریدی بعیف و تو نگران
 را دادی بطرح صاحب دلی بر او بگذشت و گفت

بیت

ماری تو که هر گز به بینی بزنی یابوم که هر کجا نشینی بکنی

تطعه

675 زورت ار پیش می رود باما با خداوند غیب دان نرود

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.

TALE XXVI.

They tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man passing that way said "you are a snake: that bites every one you see; or an owl that destroys every place where you sit; although your injustice may pass unpunished amongst us, it will not escape the observation of that God to whom all secrets are revealed.

زور مندي مکن بر آهڻ زمين تادعيايي بر آسبان نرود
ظالم از بن سخن برنجيد و روی از در هم کشيد و بر و التفاتي نکرد
تاشبي که آتش از مطبخ در انبار هميز مش افتاد و ساير املاکش
بسوخت و از بستر نرم بر خاکستر گر مش نشاند اتفاق همان صاحب دل
بر و بگذشت شديدش که با ياران همي گفت ندانم که اين آتش از 680
کجادر سراي من افتاد گفت از دود دل درويشان

قطعه

حذر کن ز دود در و نهاي ريش که ريش درون عاقبت سر کند
هم بر مکن تا تواني دلي که آهي جهاني هم بر کند
685 حکمت

بر تاج شاه کي خسرو نوشته بود

قطعه

چه سالهاي فراوان و عمر هاي دراز
که خلق بر سر ما بر زمين بخوابد رفت
690 چنانکه دست بدست آمدست ملک بها
بدستهاي دیگر هم چنين بخوابد رفت

Injure not the inhabitants of this world, that the sighs of the oppressed may not ascend to heaven." The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire, issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed became a seat of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "from the smoke of the hearts of the poor." Beware of the groans of the wounded souls, for the inward fire will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overstat a whole world. On the crown of Kai-kafrou was the following inscription, "for how many years, during what space of time, shall men pass over my grave?" as the kingdom came to me by succession, in like manner shall it pass to the hands of others."

یکی در صنعت کشتی بسر آمده بود سیصد و شصت بند فاخر درین علم دانستی و هر روز نوعی کشتی گرفتگی مگر گوشه خاطرش با جبال 695 یکی از شاگردان میلی داشت سیصد و پنجاه و نه بندش در آموخت مگر یک بند که در تعلیم آن دفع انداختی پسر در صنعت و قوت بسر آمد و کسی را با او امکان مقابله نبود و بعدی که پیش سلطان شفت استاد را فضیلتی که بر منست از روی بزرگی و حق تربیت است و الا بقوت ازو کمتر 700 نیستم و بصنعت با او برابرم مگر این ترک ادب ازوی پسندیده نیامد بفرمود تا مصارعت کنند مقامی متسع معین کردند ارکان دولت و اعیان حضرت حاضر شدند پسر چون پیل منست در آمد بصنعتی که اثر کوه آهنین بودی از جای

TABLE XXVII

A person had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital sleights in this art, and every day exhibited something new, but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty rare sleights, reserving however one sleight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the Sultan, that the superiority which he allowed his master to maintain over him, was only in respect to his years, and the consideration of having been his instructor; for otherwise he was not inferior in strength, and was his equal in point of skill. The king did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered, with a percussion, that would have removed, from its base, a mountain of iron,

بر کندی استاد دانست که جوان ازو بقوت برترست بدان بند
 غریب که ازوی نهان داشته بود باوي دزآویخت جوان 705
 دفع ان ندانست استاد بدو دست از زمین برداشت و بر
 بالاي سز برد و بر زمین زد غریو از خلع برخاست ملک
 فرمود تا استاد را خلعت و نعبت دادند و پسر را زجر و ملامت
 کردند که با پرورنده خویش دعوي مقاومت کردی و بسر نبردی
 گفت ای خداوند استاد بزور و قوت بر من دست نیافت بل که 710
 در علم کشتی دقیقه مانده بود که از من دریغ همیداشت
 امروز بدان دقیقه بر من دست یافت استاد گفت از بهر چنین
 روز نگه میداشتم که حکما گفته اند دو سترا چندان قوت
 میده که اگر دشمني کند بتواند نشنیده که چه گفت آنکه
 از پرورده خود جفا دید

715

قطعه

یا وفا خود نبود در عالم یا مگر کس درین زمانه نگر

The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The king commanded that a dress and a reward in money should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, "O king, my master did not gain the victory over me through strength or skill, but there remained a small part in the art of wrestling, which he had withheld from me, and by that small feint, he got the better of me. The master observed, "I reserved it for such an occasion as the present; the sages having said, put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose. Have you not heard what was said by a person who had suffered injury from one whom he had educated? either there never was any gratitude in the world, or else no one at this time practises it.

کس نیا موخت علم تیر از من که مرا عاقبت نشانه نکرد

حکایت ۲۸

720 درویشی مجرد بگوشه صحرائی نشسته بود پادشاهی برو بگذشت

درویش از آنجا که فراغ ملک قناعتست سر بر نیاورد و التفات

نکرد و پادشاه از آنجا که سطوت سلطنت است بهم برآمد و

گفت این طایفه خرّقه پوشان بر مثال حیوانند و زیر گفت

پادشاه روی زمین بر تو گذر کرد چرا خدمت نکردی

725 و شرط ادب بجای نیاوردی گفت بگو ملک را توقع خدمت

از کسی دار که توقع نعت از تو دارد و دیگر بدان که

ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت ملوک

قطعه

پادشاه با سببان درویشست گرچه نعت بفرد دولت اوست

730 گوسفند از برای چوپان نیست بل که چوپان برای خدمت اوست

قطعه اخري

یکي امروز کامران بيني ديگر يرادل از مجاهد ريش

I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A solitary durwaish had taken up his abode in a corner of a desert. The king passed him, and the durwaish, because retirement is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "this tribe of ragged mendicants resemble the brute beasts;" his Vizier said to the durwaish, "when the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners." He replied,

"tell the monarch of the earth to expect service from him, who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king. The king is the sentinel of the poor, altho' affluence, pomp and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To day you will see one prosperous, and another labouring under an afflicted heart;

روز که چند باش تا بخورد خاک مغیر سر خیال اندیش
 فر شاهي و بندگی برخاست چون قضای نوشته آید پیش
 ار کسی خاک مرده باز کند شناسد توانگر از درویش 735
 ملک را گفتار درویش استوار آمد گفت از من چیزی بخواه گفت آن
 میخواهم که دیگر رحمت من ندهی گفت مرا پندی بده گفت

بیت

در باب کنون که نعمت هست بدست
 کین دولت و ملک میرود دست بدست 740

حکایت ۲۹

یکی از وزیران پیش ذوالنون مصری رفت و هیت خواست که روز و شب
 بخد مت سلطان مشغولم و بخیارش امید وار و غفو بتش ترسان
 ذوالنون بگریست و گفت اگر من از خدای تعالی چنین ترسیدم می
 که تو از سلطان از جمله صدیقان بودم می 745

wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor." This speech of the durwaish made a favourable impression on the king, who commanded him to make known his wishes. He replied "I desire you not to trouble me again." The king said, "give me some good advice." He replied, "reflect whilst you enjoy power, that wealth and dominion pass from one to another."

TALE XXIX.

A Vizier went to Zool-noon of Egypt, and asking his blessing, said, "I am day and night employed in the service of the king, hoping for some good from him, and dreading his wrath." Zool-noon wept and said, "If had loved God as you have feared the king, I should have been reckoned in the number of the just."

قطعه

گر نبود ای امید راحت و رنج پای در و بش بر فلسمک بودی
 و روزیر از خدا بترسیدی همچنان که ملک بودی
 حکایت ۳۱

750 پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک موجب
 خشی که ترا بر منست آزار خود مجوی گفت چگونه گفت این عقوبت
 بیک نفس بر من بر آید و بزه آن بر تو جاوید بماند

رباعی

دوران بقا چو باد صحراب گذشت تلخی و خوشی و زشت و زیبا بگذشت
 755 پنداشت ستمگر که ستم بر ما کرد برگردن او بباندد و بر ما بگذشت
 ملک را این نصیحت او سودمند آمد و از سر خون او در گذشت و عذر
 خواست

حکایت ۳۱

وزرای نوشیروان در مهمی از مصالح مملکت اندیشه میکردند و هر
 یکی بروفق دانش خود رای میزد ملک نیز همچنان اندیشه میکرد

If there was no expectation of reward and punishment, the foot of the durwaish would be on the celestial sphere, and if the Vizier feared God as much as he dreads the king, he would be an angel."

TALE XXX.

A king having commanded an innocent person to be put to death, he said "O king seek not your own injury by venting your wrath on me." The king asked in what manner. He replied, "this torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert 'bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me, but it remaineth on his own neck and painth over me." The advice was profitable to the king, who spared his life, and asked forgiveness.

TALE XXXI.

The ministers of Nowshirvan were consulting on state affairs of great importance, and every one gave his opinion according to the bent of his judgment: the king, in like manner delivered his sentiments.

بزرچهره را رای ملک اختیار افتاد وزیران در سر گفتندش رای ملک
 را چه مزیت دیدی بر فکر چندین حکیم گفت به موجب آنکه انجام کار
 معلوم نیست و رای همکنان در مشیت الله تعالی است که صواب آید
 یا خطا پس موافقت رای ملک اولیتر است تا اگر خلاف صواب آید
 بعثت متابعت او از معاتبت او ایمن باشیم

765

مننوی

خلاف رای سلطان رای جستن بخون خویش باشد دست شستن
 اگر خود روز را ثوبد شبست این ببايد گفت اینک ماه و پروین

حکایت ۳۲

شبیادی گیسوان بر تافت که من علویم و با قافله حجاز بشهر درآمد 770
 که از حج می آیم و تصیده بدش ملک برد که من گفته ام یکی از ندمای
 ملک در آن سال از سفر آمده بود گفت من او را در عید اضحی
 در بصره دیدم حاجی چگونه باشد و دیگر می گفت پدرش نصرانی
 بود در ملاطیه علوی چگونه باشد و شعرش در دیوان انوری یافتند

Bazerchencher preferred the king's opinion. The other ministers asked him, in private, why he had preferred the king's opinion to those of so many wise men. He replied, "because the event is not known, and the opinion of every one depends upon God whether it shall prosper or fail; therefore it is safest to conform to the king's opinion, because if it should fail, my consequence will secure me from his reprehension. To live to think differently from the king, is to wash the hands in one's own blood. If he call the day night, it is prudent to say behold the moon and the pleiades."

TALE XXXII

A certain impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king with an elegy, as his own composition. One of the courtiers who in that year had returned from a journey said, "I saw this man during the Eid at Ushah at Bufrab, how then can he be a Meccan?" another said, "his father is a Christian at Mahabeh, how then can he be of the sacred stock?" and they discovered his verses in the dewan of Unsuruc.

775 ملک فرمود تا بزنند و برانند که چندین دروغ چراگفتی گفت ای
 خداوند روی زمین سخنی دیگر بگویم اگر راست نباشد بهر
 عقوبت که فرمایی سزاوارم گفت آن چیست گفت
 قطعه

غریب گرت ماست پیش آوردن دو میانه آبست تو یک چه بچه دوغ
 780 گراز بند و لغوی شنیدی مرنج جهان دیده بسیار گوید دروغ
 ملک بخنسدید و گفت ازین راستتر سخن در عمر خود نگفته
 فرمود تا آنچه مامول اوست مهیا دارند
 حکایت ۳۳

آورده اند که یکی از وزرا بر زیرستان رحمت آوردی و
 785 صلاح همگان جستی اتفاقا بخطاب ملک گرفتار آمد
 همگان در موجب استخلاص اوسعی کردند و موکلان
 بروی در معافیتش ملاطفت کردند و بزرگان دیگر در سر
 نیک او بیاد شاه گفتند تا ملک از سر خطای او در گذشت

The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied, "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment that you may command." The king asked "what is that?" he replied, "If a stranger brings you butter-milk, two parts of it are water, and one spoonful is pure milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies." The king laughed and said he had never made a truer speech in his life, and ordered that what he had asked should be granted. *

TALE XXXIII.

They have related that a certain vizier had shown clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, they all exerted their interest to obtain his release, and these to whose custody he was committed, showed him great indulgence in guarding him, and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Syeds or descendants of Mahommed.

ماچید لی برین حال اطلاع یافت و گفت

قطعه

790

نادل دوستان بدست آری بوستان پدر فروخته به
پختن دیک نیک خواهان را هرچه رخت سراست سوخته به
با بد اندیش هم نکویی کن دهن سگ بلقبه د وخته به

حکایت ۳۲

یکی از پسران هارون الرشید پیش پدر آمد خشناک که فلان 795
سرهنگ زاده مرا دشنام داد بهادر هارون ارکان دولت را گفت جزای
این چنین کس چه باشد یکی اشارت بگشتن کرد و دیگری بزبان
بریدن و دیگری به صادره ونفی هارون گفت ای پسر کرم آنست که عفو
کنی و اگر نتوانی تو نیز دشنام مادرش ده نه چندان که انتقام از حد
گذرد انگاه ظلم از طرف ما باشد

800

قطعه

نه مرد ست آن بنزد یک خرد مند
که با پیل دمان پیکار جوید

A righteous man, when apprized of the circumstances, said "sell even your patrimonial garden to gain the hearts of your friends: In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked, for it is best to close the dog's mouth with a morsel."

TALE XXXIV.

One of the sons of Haroon ur Rashed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death, another said that his tongue ought to be cut out, and another that he should be fined and banished. Haroon said, "my son, charity requires that you should pardon him; but if you have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side." In the opinion of the wife, he is not a brave man, who combats with a furious elephant,

بلي مرد آپکس است از روي تحسيف

که چون خشم آيدش باطل نگويد

805

مثنوي

يکي رازش خوي داد دشنام تعجل کرد و گفت اي نپک انجام

بتر زانم که خواهي گفتن آئي که دانم عيب من چو نهن نداني

حکایت ۳۵

810 با طایفه بزرگان در کشتي بودم زورقي در پاي ما غرق شد و دو برادر

بگردابي در افتادند يکي از بزرگان ملاح را گفت که بگير آن هر دو

برادر را تا ترا صد دينار بدهم ملاح آمد تا يکي را خلاص کرد

و ديکري هلاک شد گفتم بقيت عمرش نيانده بود ازان سبب در

گرفتن او تاخير افتاد ملاح بخنديد و گفت آنچه تو گفتي يقين است

815 و ديگر خاطر من بدره انيدن اين بيشتر بود بسبب آنکه وقتي

در بيدابان مانده بودم اين مرا برآشتر نشان داد و از دست آن ديگر تازيانه

خورده بودم در طفلي گفتم صدق الله العظيم که من عمل صالحاً

فانفسه ومن اساء فعليه

but he is a man indeed, who even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently and called him a hopeful youth. "I am worse than you can say of me, for I know my own defects, better than you can possibly discover them."

TALE XXXV.

I was sitting in a boat, in company with five persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. One of the company promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "of a truth the other had no longer to live, and therefore he was taken out of the water the last." The mariner laughing replied, "What you say is true, but I had also another motive for saving this in preference to the other, because once when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, "truly the great God is just, so that whosoever doth good shall himself experience good, and he who committeth evil shall suffer evil."

تطعه

820 تاتواني درون کس متغراش کاندرين راه خارها باشد
کار درویش مستمند برآر که ترا نیز کارها باشد

حکایت ۳۶

دو برادر بودند یکی خدمت سلطان کردی و دیگری بسعی
بازوان نان خوردی باری این توانگر درویش را گفت چرا خدمت
825 سلطان نمیکنی تا از مشقت کار کردن برهی گفت تو چرا کار نکنی تا
از مذلت خدمت رهایی یابی که حکما گفته اند نان خود خوردن
و نشستن به که کمر زرین بستن و بخد مت ایستادن

بیت

بدست آهک تفته کردن خیر به از دست بر سینه پیش امیر

۸۳۵

تطعه

عزگرانهایه درین صرف شد تاچه خورم صیف و چه بوشم شتا
ای شکم خیره بنانی بساز تاکنی پشت بخد مت دو تا

As far as you can avoid it, distress is not the mind of any one, for in the path of life there are many thorns. Alleviate the exigencies of others, since you also stand in need of many things."

TALE XXXVI.

There were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, "why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" he asked, "and why do you not work, that you may be relieved from the benefits of servitude? for the sages have said, that to eat one's bread, and to sit down, at ease, is preferable to wearing a golden girdle and standing up in service; to use your hands in making mortar of quicklime, is preferable to placing them on your breast in attendance on the Umeer. Precious life has been spent in these cares, what shall I eat in the summer, and with what shall I be clothed in the winter. O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

حکایت ۳۷

کسی بیش نوشیروان عادل مژده آورد که خدای عزوجل فلان
835 دشمنت برداشت گفت هیچ شنیدی که مرا فرقت گذاشت

بیت

مرا بر گدازد و جای شادمانی نسیت که زندگانی مانیز جاودانی نیست

حکایت ۳۸

گروهی از حکما در بارگاه کسری در مصلحتی سخن میگفتند
840 بزرچهر خاموش بود گفتند چرا درین بحث با ما سخن نگوئی
گفت وز را امثال بر مثال اطباء اند و طبیب دارو ندهد جز سقیم را پس
چون بینم که رای شباهر صوابست مرا دران سخن گفتن حکمت نباشد

قطعه

چو کاری بی فصول من بر آید مرا دروی سخن گفتن نهاید
845 و گر بینم که نابینا و جاهل است اگر خاموش بنشینم گناه است

TALE XXXVII.

Some body brought to Noushirvan the just the good tidings, that the God of majesty and glory has taken away such an one who was your enemy. He asked, "have you heard that he will by any means spare me?" The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII

* At the court of Kisra a number of wise men were debating on some affair, when Buzerchemer being silent, they asked him why in this debate he did not say any thing. He answered, "ministers are like physicians, - at the physician administers medicine to the sick only; therefore when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well, if I keep silence, it is a crime."

حکایت ۹۳

هارون الرشید را چون ملک مصر مسلم شد گفت بخلاف آن طاغی که
 بغرور ملک مصر د عوی خدایی کرد نبخشیم این مہلکت را مگر
 بکمترین ہندگان سیاہی داشت کودن نام او خصیب ملک مصر را
 بوی ارزانی داشت گویند عقل و کفایت او بعدی بود کہ طایفہ 850
 حراث مصر شکابت آوردند کہ پنبہ کاشتہ بودیم بر کنار نیل باران بی
 وقت آمد تلف شد گفت پشیم بایستی کاشتن صاحب دلی
 بشنید و گفت

مثنوی

اگر روزی بدانش در فرودی ز نادان تنگ روزی تر نبودی 855
 بنادان آنچنان روزی رساند کہ صد نادانان حیران بہاند

مثنوی

بخت و دولت بکار دانی نیست جز بتایید آسبائی نیست
 اوقات دست در جهان بسیار بی تہیز ار جند و عاقل خوار
 نیبیاگر بغصہ مردہ ورنج ابلہ اندر خرابہ باقیہ گنج 860

TALE XXXIX.

Haroon ur Rusheed, when he had completed the conquest of Egypt, said, "as a contrast to that rebel who through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will bestow this kingdom on the meanest of my slaves." He had an Ethiopian blockhead, named Khofaib, to whom he gave the kingdom. They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining, that an unreasonable fall of rain had destroyed the cotton, which they had sown on the banks of the Nile, he said that they ought to sow wool. A man of discernment, upon hearing this, said, "If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow, but God bestows on a single fool, as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of heaven. It often happens in the world that the imprudent are honored, and the wise are despised. The alchymist died of grief and distress, while the blockhead found treasure under a ruin."

یکی را از ملوک کنیزک چینی آورد و بوی خوشی که در
حالت مستی با وی جمع آید دختر مه‌انعت کرد ملک در خشم
شد و مراورا از بندگان بسباهی بخشید که لب زیرینش از
865 پرده بینی برگذاشته بود و زیرینش بگرمیان فرو هشته
هیکلی بود که صخر جتی از طلعتش بر میدی و عین القطر
از بغلش بکندیدی

بیت

تو گویی تا قیامت زشت رویی برو ختبست و بر یوسف انگویی

قطعه

870

شخصی نه چنان گریه منظر کز زشتی او خبر توان داد
وانکز بغلش نعوذ بالله مردار بافتاب مرداد
سیاه را دران مدت نفس طالب سود و شهوت غالب مهرش
بجنبید و مهرش بر داشت بامداد آن ملک کنیزک را جست و نیافت
875 ماجر گفتند خشم گرفت و بفرمود تا سیاه را با کنیزک دست

TALE XL.

They having brought a chinese girl to a certain king, whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakrah would have fled from him in terror, and a fount of pitch distilled from his arm-pits. You would say that to the end of the world he will be considered as the extremity of ugliness; the same as Joseph is looked upon as the standard of beauty. One so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits, good God, defend us! the stench was like a corpse exposed to the sun in the month of August. The negro in the fury of his lust violated her chastity. In the morning, the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands

W.

و پا استقراریه بندند و از بام جوستب بپنندت در اندازند یکی
 از وزای ملک بمضروی شفاعت بر زمین نهاد و گفت سیاه را
 درین خطایی نیست که سایر بندگان و خدمتگاران
 ببخشش و انعام خداوندی معتادند گفت اگر در مفاوضه
 اوشبی تاخیر کردی چه شدی گفت ای خداوند نشنیده 880
 که گفته اند

قطعه

تشنه سوخته در چشمه روشن چورسد
 تو مپندار که از پیل دمان اندیشد
 885 ملحد ثرسنه در خانه خالی پر خوان
 عقل باور نکند کز رمضان اندیشد
 ملک را این لطیفه خوش آمد و گفت سیاه را بنو بخشیدم
 کنیزک را چه کنم گفت کنیزک را بسیاه بخش که نیم خورده
 او هم او را شاید

and feet, and precipitated from the roof of the palace into the moat. One of the ministers, a man of virtuous disposition, bent his forehead to the earth, and implored mercy, saying "the negro is not criminal in this instance, since all the slaves and servants of the court, are accustomed to receive princely gifts and largesses." The king observed that he might have restrained his passion for one night. He replied, "alas my lord, have you not heard the saying, When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So if an angry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan." The king was pleased at the joke, and said, "I make you a present of the negro, but what shall I do with the girl?" he replied, "give her to the negro, as no one would like to eat his leavings.

تطعه

890

هرگز او را بدوستي مپسند
که رود جاي ناپسندیده
تشنه را دل نخواهد آبزال
ایم خورده دهان کندیده
تطعه

دست سلطان دگر کجا بیند
چون بسرگین در اوقاتا ترینم
895 تشنه را دل کجا بخواد آب
کوزه بگذشته بردهان سنگین
حکایت ۲۱

اسکندر رومي را گفتند که دیار مشرق و مغرب بچه گرفتني که ملوک
پیشین را خزاين و ملک و عمر و لشکر بیش ازین بود و چنین
فتحي میسر نشد گفت بعون خدای تعالی هر مملکتی که گرفتم
۹۰۰ رعیتش تیار کردم و نام پادشاهان جز به نیکویی نبردم

بیت

بزرگش نخواهند اهل خرد
که نام بزرگان بزرستی برد
تطعه

این همه هیچست چون می بگذرد
بخت و تخت و امر نهی و گداز
905 نام نیک رفتگان ضایع مکن
نا بماند نام نیکت پایدار

Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand. How can the heart of the thirsty wish for water out of a flaggon, which has been touched by ulcerated lips?"

TALK. XLI.

They asked Alexander the Great, "by what means have you extended your conquests from east to west, since former monarchs who exceeded you in wealth, in territory, in years, and in the number of troops never gained such victories?" He replied, "when with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs. The wise consider not him flatterers, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

باب دوم در اخلاق درویشان

حکایت ۱
از بزرگان پارسی را گفت که چه گوئی در حق فلان عابد که
دیگران در حق او بطعنه سخن گفته اند گفت در ظاهرش عیبی
بینم و در باطنش غیب نمی دانم

قطع
هر گز جامه پارسی بینی پارسیان و نیک مرد انکار
ورندانی که در نهادش چیست محتسب را درون خانه چه کار

حکایت ۲

درویشی را دیدم که سر بر آستان کعبه نهاده می نالد و می گفت
یا غفور و یا رحیم تو دانی که از ظلوم و جهول چه آید که ترا شاید

قطع

عذر تقصیر خدمت آوردم که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند عارفان از عبادت استغفار

CHAPTER II.

Of the morals of Durwaishes.

TALE I.

A certain personage asked a devout man, what he said of the state of a particular âbid, of whose character others had spoken disrespectfully. He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou see in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the Mobrehb with the inside of the house."

TALE II.

I saw a durwaish who having placed his forehead on the threshold of the temple of Mecca, was lamenting, and saying "O gracious and most merciful God, thou knowest what can proceed from the most unjust and ignorant of men, that is fit to be offered unto thee, I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God ask forgiveness for the imperfections of their worship.

15 عابدان جزاي طاعت خواهند و بازارگانان بهاي بضاعت و من بنده
اميد آورده ام نه طاعت و بدرويزه آمدم نه بتجارت اهنع بي ما
انت اهله ولا تفعل بي ما انا اهله

بيت

گر کشي و رجرم بخشي روی و سر بر آستانم
بنده را فرمان نباشد هر چه فرمائي برانم

20

قطعه

بر در کعبه سائلې د بدم که هبي گفت و ميگرستي خوش
من ننويم که طاعتم به پذير قلم عفو بر گناه هم کش

حکایت ۳

25 عبد القادر گیلانی در حرم کعبه روی بر حصانها ده هیئت ای
خداوند ببخشاي و اثر مسـ - توجب عقوبتم ارقیامت مرا نابینا
بر انداختی تا در روی نیکان شرمسار نشوم

The Alid seeks reward for his obedience, and merchants require the value of their capital stock; but I who am a servant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my desert. Whether you stay, or whether you pardon, my face and head are on thy threshold. It is not for a servant to direct whatever thou commandest I shall perform. " At the gate of the Kāba I saw a mendicant who was weeping bitterly and saying, " I ask not that thou shouldst approve my service, draw the pen of forgiveness over my offences."

TALF III.

Udhakabur Gilani, having placed his forehead on the pobbles before the gate of the temple of Mecca, was saying, " O God pardon my sins, but shouldst thou doom me to penitence, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous."

قطعه

روي برخاک عجز ميکنويم هر سحر که ياد مي آيد
اي که هرگز فراشت نکنم هيچت از بنده ياد مي آيد 30

حكايت ۲

دُزدِي در خانه پارسايي در آمد چندانکه طلب کرد چيزي نيافت
دلتنك شد پارسا را خبر شد گليبي كه بران خفته بود در راه گذر
دزد انداخت تا محروم نكردد

35

قطعه

شنيدم كه مردان راه خدا دل دشمنانرا نكرند تنك
ترا كي ميسر شود اين مقام كه باد و ستان خلافست و جنگ
مودت اهل صفا چه درروي و چه در قفا نه چنانكه از پست عيب
گيرند و پيشت بپيرند

40

بيت

در برابر چو گوسپند سليم در قفا همچو گرگ مردم خوار

Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God never will I forget thee; wilt thou bellow a thought upon me?"

TALE IV.

A thief got into the house of a religious man, but after the most diligent search, had the mortification not to find any thing. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as lamb, but when absent, like the wolf a devourer of mankind.

بیت

هر که عیب دگران پیش تو آورد و شهره
 بیشبان عیب تو پیش دگران خواهد بُرد

حکایت ه

45

تني چند از روندگان متفق سياحت بودند و شريك رنج و راحت
 خواستم که مراقت کنم موافقت نکردند گفتم از کرم و اخلاق بزرگان
 بدیع است روی از مصاحبت مسکینان تاقتن و فایده در بیغ داشتن که
 من در نفس خویش اینقدر قوت و قدرت می شناسم که در خدمت
 50 مردان یار شاطر باشم نه بار خاطر

بیت

ان لم اکن را کب الہواشی اسعی لکم جابل الغواشی
 یکی از آن میان گفت از این سخن که شنیدی در ننگ مدار که درین
 روزها دزدی بصورت درویشان درآمد و خود را در سلک مصاحبت
 55 ما منتظم کرد

'Whoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TABLE V

Some travellers were journeying together, partial to each others cares and comforts. I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company: that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beast, I will endeavour to carry your burthens. One amongst them said, "be not angry at the words which you have heard, for not long ago a thief, under the appearance of a dervish, got into our company.

بیت

چه دانند مردم که در جامه کیست نویسنده داند که در نامه چیست
از آنجا که سلامت حال درویشانست گمان فضولش نبردند و بیاری
قبولش کردند

60

مثنوی

ظاهر حال عارفان دلغست اینقدر بس که روی در خلقت
در عمل کوش و هر چه خواهی پوش تاج بر سر نه و علم بر دوش
زاهدی در بلاس پوشی نیست زاهد پاک باش و اطلس پوش
ترک دنیا و شهوتست و هوس پارسائی نه ترک جامه و بس
در کج آنگند مرد بابد بود بر مختل سلاح جنگ چه سود 65
فی الجبله روزی تابشب رفته بودیم و شبانکه بپای حصاری خفته
دزد بی توفیق ابرق رفیق برداشت که بطهارت میروم او خود
بغارت میرفت

How can one man know what is under another's garment. The writer knows the contents of the letter. *To mention my story*, as the conclusion of a derwaish is every where approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The outside of religion is a durwan's dress, this is sufficient with a mortal face: let your actions be good, and put on any dress you choose, either wear a crown on your head, or carry a flag on your shoulders: for it is not coarse clothing that constitutes the Zâhid; be truly pious, and dress in lawn. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a cafile; the graceless thief under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in quest of plunder.

بیت

75. پارسایین که خرقه در بر کردند جامه کعبه را جلِ فقر کردند
چندانکه از نظر درویشان غایب گشت بهرچی بر رفت و درجی
بدزدید تا روز روشن شدن آن تاریک دل مبلغی راه رفته بود
ورفتگان بی گناه خفته بامدادان همه را بقلعه بردند و بزدان کردند
ازان نارنج تر آک صحبت لغتیم و طریق عزلت گرفتیم که السلامة
75 في الوحدة

نطعه

چو از قومی یکنی بیدانشی کرد نه کهه را منزلت مانند نه مه را
نبی بینی که گاوی در علف زار بیالاید همه گاوان ده را
گفتم منت خدا را عزوجل که از فواید درویشان محروم بهاندم آنکه چه
80 از صحبت ایشان وحید شدم و بدین حکایت مستغید گشتم و امثال مرا
در همه عیرائین نصیحت بکار آید

Behold this person who covered his body with a religious dress, made the veil of the kaba a howling for an afs. As soon as he had got out of sight of the dar-waishes he feiled a billion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the cattle, and committed to prison. From that day, we refused not to increase our company, but henceforward to had the lives of recluses; because in solitude there is tranquility. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being distressed. Have you not observed that a single ox belonging to an herd, will contaminate all the oxen of the village?" I replied, "thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life.

مثنوي

82 بیک ناتراشیده در مجلسی برنج در دل هوشندان بسی
اگر بر که پر کنند از گلاب سگی در روی افتد کند منجالب

85

حکایت 4

زاهدی مهربان پادشاهی بود چون بر سفره بنشستند که تر از آن خورد
که عادت او بود چون بنهار برخاستند بیشتر از آن کرد که عادت او
بود نائلن صلاحیت در حق او زیادت کنند

بیت

90 نرسم نرسی بکعبه ای اعرابی کین ره که تو میروی بترکستانست
چون بهقام خوش باز آمد سفره خواست تا تناول کند پسری داشت
صاحب فراست گفت ای پدر در دعوت سلطان چیزی نخوردی گفت
در نظر ایشان چیزی نخوردم که بکار آید گفت باز را هم فضا کن که
چیزی نکردی که بکار آید

By the means of one disorderly person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose water, and a dog should fall into it, it would thereby become impure."

TALE. VI.

A zâhid was invited to a feast by a king: when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers he was longer than usual; in order that they might form an high opinion of his piety. I fear O Arab that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan. When he returned home, he ordered the table to be spread that he might eat: His son, who had an acute understanding said, " why father did you not eat any thing at the king's feast?" He answered, " in his presence, I ate nothing, to serve a purpose." The son replied, " perform also your prayers over again, as you did nothing that will serve your purpose."

قطعه

95 ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل
تا چه خواهی خریدن ای مغرور روز در ماندگی بسیم دغل

حکایت ۷

یاد دارم که در عهد طفولیت متعبد بودم و شب بخیز و مولع زهد و
بر هیز شبی در خدمت پدر نشسته بودم و همه شب دیده بهم نبسته
100 و مصحف عز بنزد کنار گرفته و طایفه گزیده را گرفته پدر را گفتم از بنان
یکی سر بر بیدار که دو گانه بگذار چنان خفته اند که گوی مرد
اند گفت جان پدر تو نیز اگر بختی به از آنکه در پوستین خلق افتی

قطعه

نه بیند مدعی جز خوبستون را که دارد پرده بندار در پیش
105 گرش چشم خدا بینی به بخشند نه بیند هیچکس عاجز تر از خوش

Thou who exfolst thy virtues on the palm of the hand, and hidest thy vices under the arm-pit ' vain wretch, what canst thou expect to purchase with thy base coin in the day of distress

TALÉ. VII.

I remember that in the time of childhood, I was very religious; I rote in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace, whilst numbers around us were asleep. I said to my father "not one of these lieth up his head to perform his genuflections; but they are all so fast asleep, that you would say they are dead." He replied, "life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The brailer sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

حكايت ۸

۱۳ بزرگي را در محفلي همي ستودند و در اوصاف جليلش مبالغه
همي نمودند سر بر آورد و گفت من آنم که من دانم

بیت

کفیت انی یامں تعد محاسنی علانیتی هذا ولم تدر باطنی ۱۱۰

قطعه

شخصم بچشم عالیهان خوب منظر است
وز خبت باطنم سر خجلت قتاده پیش
طاوس را بنقش و نگاری که هست خلق
تدسین کنند و او خجل از پای زشت خویش ۱۱۵

حكايت ۹

يکي از صلحاي جبل لبنان که مقامات او در ديار عرب مذکور بود
و کرامات او مشهور بجامع دمشق در آمد و بر کنار برکه کلاسه

TALE. VIII.

In a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said, "I am such as I know myself to be, whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form in the eyes of mankind is a goodly object, but from the recesses of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

TALE. IX.

One of the religious men of ancient Libanus, whose piety and miracles were famed throughout Arabia, entered the great temple of Damascus, and was purifying himself on the edge of the cistern of the well,

طهارت میکرد پایش بلغزید و بحوض در افتاد و بهشت بسیار
 120 از آنجا خلاص یافت چون از نهالز بپرداختند یکی از اصحاب
 گفت مرا مشکلی هست شیخ گفت آن چیست گفت یاد دارم که
 بروی در بای مغرب مبرقتی و قدمت ترنبشد و امروز درین یک
 قامت آب از هلاکت چیزی نهانده بود درین چه حکمتست سر
 بحیب تفکر فرو برد و پس از تأمل بسیار سر بر آورد و گفت نشنیده
 125 که سید عالم محمد مصطفی صلی الله علیه وسلم گفت لی مع الله
 وقت لایسعی فیه ملک مغرب ولا نبتی مرسل و ثلثت علی الدوام
 و قتی چنین که فرمود بجزئیل و میکائیل نه پرداختی و دیگر وقت
 با حصه وزینب در ساختی که مشاهده الابرار بین التجلی والاستتار
 می نباید و می نباید

بیت

130

دیدار می نهایی و پرهیز میکنی بازار خویش و آنش ماتبز میکنی

when his feet slipping he fell into the water, and with great difficulty got out of it. When divine service was finished, one of his companions said he had a difficulty which required explanation. The Shaikh asked what it was, he replied, "I recollect that you walked on the surface of the sea of Africa without your feet being wetted, and to day, you had nearly perished in this water, which is not deeper than the height of a man: what is the meaning of this?" he sunk his head into the bosom of reflection, and after a considerable pause looked up and said, "have you not heard that the prince of the world Mohammed Mustafa, upon whom be the peace and blessing of God, said, there is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God; but he did not pretend that this was always the case. Sometimes in the manner which he described, neither Gabriel nor Michael, has possessed it, and at another time it has happened to Huszab and to Zuh. The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou thourest thy countenance, and thou adulst it, by enhancing thy value, thou increasest our desire.

بیت

اشاهد من اهوای بغیر وسیلة نیلحقنی شان اضل طریقاً
یوجج نارائهم یطغی برشه لزلک ترانی معرقاً وغریقاً

135

حکایت ۱۱ منظومه

یکی پرسید ازان گم کرده فرزند که ای روشن گهر پیر خردمند
زمهرش بوی پیراهن شنیدی چرا در جای کنعانش ندیدی
بگفت احوال ما بر ق جهانست دمی پیدا و دیکردم نهانست
گهی بر طارم اعلا نشینم گهی پشت پائی خودند بینم
اگر درویش بر حالی بهاندی سر دست از دوعالم برفشاندی ۱۴۰

حکایت ۱۱

در جامع بعلبک کلمه چند بر طریق و غطا میثفتم با جباعتی
افسرده دل مرده راه از عالم صوب بهی نبرده دیدم که نفسم
در نیی گیرد و آتش گرم من در هیزم نر ایشان انر نمیکنند دروغ

When I behold thee without an intervention, it affects me in such a manner that I lose my soul. It kindles a flame, and then quenches it by sprinkling water; on which account you see me some times in ardent flames, and sometimes immersed in the waves."

TALE X.

Some body said to him who had lost his son (*meaning Jacob*) O thou of illustrious race, wife and man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied, "our condition is like the darting lightning, one instant shining, and the rest disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the durwaish were always to remain in one state, he would cease to define both worlds."

TALE XI.

In the great mosque at Bâlbûr, I was reciting some words by way of admonition to a company whose hearts were withered and dead, incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood.

145 آمدم بتربیت ستوران و آئینه داری در محله کوران ولیکن
معنی باز بود و سلسله سخن دراز در بیان این آیت که و نحن
اقرب الیه من حبل الوريد سخن بجای رسانیده بودم که گفتم
قطعه

دوست نزدیکتر از من بهنست وین عجبت که من از وی دورم
150 چه کنم با که توان گفت که او در کنار من و من مهجورم
من از شراب این سخن مست و فضله قدح دردست که رونده از کنار
مجلس گذر کرد و دور آخر درو اثر کرد نعره چنان زد که دیگران
بهوانقت او در خروش آمدند و خامان مجلس در جوش گفتم
سبحان الله دوران با خبر در حضور و نزدیکان بی بصر دور

قطعه

155

فهم سخن چون ندم مستبح قوت طبع از متکلم مجوی
نسخت میدان ارادت ببار تا بزند مرد سخن نوي گوي

I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, "we are nearer to him than his nigrular vein." My discourse had got to such a length, that I said a friend is nearer to me than myself, but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him?" I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveler passing by the company was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "O God those who are a far off know thee, whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

حکایت ۱۲

شبی در بیابان مکه از غایت بیخوابی پای زقتم نهاند سر
 بنهادم و شتر بانرا گفتم دست از من دار
 ۱۶۰

قطعه

پای مسکین پیاده جزد رود کز تحمل ستوه شد بختی
 نا شود جسم فر بهی لاغر لاغر مرنده باند از سختی
 گشت ای برادر حرم در پیشست و حرامی در پس اگر رفتی بودی
 اگر خنتی مرنده
 ۱۶۵.

بیت

خوشست زیر مغیلان براه باده خفت
 شب رحیل ولی ترک جان نباید گفت

حکایت ۱۳

پارسایی را دیدم بر کنار دریا که زخم پلنگ داشت و بهیم دارو ۱۷۰

TALE XII.

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to fly, I reclined my head on the earth and desired the camel driver not to disturb me. How far shall the feet of the poor man proceed, when the camel is weary of his load. Willst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if you sleep you die: It is pleasant to sleep on the road in the desert under acacia tree in the night of decampment, but you must consider it as abandoning life."

TALE XIII.

I saw on the sea shore a religious man, who had a wound from a tiger, which could not be cured by any medicine.

به نهیشت و مدت‌ها در آن رنجور بود و همیشه شکر خدایتعالی

هی گفت الحمد لله که به صیبتی گرفتارم نه به عصیتی

قطعه

گر مرا زار بکشتن دهد آن یار عزیز

نا نگوئی که در اندم غم جانم باشد

175

گویم از بندۀ مسکین چه گنه صادر شد

که دل آزرده شد از من غم آنم باشد

حکایت ۱۲

درویشی را ضرورنی بینش آمد ثلمبی از خانه یاری بدزدید حاکم

فرمود که دستش ببرند صاحب ثلیم شفاعت کرد که من او را بکل

کردم حاکم گفت بشفاعت تو حد شرع فرو نذارم گفت راست

فرمودی اما هر که از مال و نف چیزی بدزد قطعش لازم نیاید که

الفقیه لایک شبا و لایک هر چه درویشان است و نف محتاجانست

He had been a long time in this wretched state, and was continually thanking God, saying,

"God be praised that I am afflicted through misfortune and not through sin. If that dear friend assigns me to the place of slaughter, then in order that you may not accuse me of being at that instant afraid of my life, I will ask what crime has your slave committed, that your heart is offended at me? this reflection only is the cause of my sorrow."

TALE XIV.

A durwail, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied that he should not forego the legal punishment at his intercession. He rejoined "you have said rightly, but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation, because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the Leggar hath being devoted to the benefit of the necessitous."

حاکم دست از ویداشت و گفت جهان بر تو تنگ آمده بود که دزدی
نکردی الا از خانه چنین یاری گفت ای خداوند نشنیده که گفته 185
اند خانه دوستان بروب و درد شهنان مکوب

بیت

چون فرومائی بسختی تن بعجز اندر مده
دشمنانرا پوست بر کن و ستانرا پوستین

190

حکایت ۱۵

یکی از پادشاهان پارسائی را گفت هیچت از مایاد می آید گفت
بلی هر نه که خدا را فراموش میکنم

بیت

هر سود و آن کیش ز رخویش براند و آنرا که بخواند بدر کس نه دواند

195

حکایت ۱۶

یکی از صالحان پادشاهی را بخواب دید در بهشت و پارسائی را در
دوزخ پرسید که موجب درجات آن چیست و سبب درجات این چه که

The judge released him, and said, "was the world so narrow that you should steal only from such a friend as this?" He replied, "O my lord, have you not heard the saying, "sweep the houses of your friends but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets."

TALE XV.

A certain king said to a religious man, "do you ever think of me?" He answered, "yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth he will not suffer to run to the door of any one.

TALE XVI.

A certain pious man saw in a dream a king in paradise, and a holy man in hell; he asked what could be the meaning of the exaltation of one, and the degradation of the other,

ما بخلاف این پنداشتیم گفتند آن پادشاه به صحبت درویشان در
بهشت است و این پارسا بتقریب پادشاهان در دوزخ ..

قطعده

200

دلقت بچه کار آید و تسبیح و مرقع خود را ز عیلهای نکو عیدیه بری دار
حاجت بکلاه برگین داشتنت نیست درویش صفت باش و کلاه تتری دار

حکایت ۱۷

پیدان سرو پا برهنه با کاروان حجاز از کوفه بدر آمد و همراه
205 ماسد خرامان هبی رفت و می گفت

نظم

ندبر اشتري سوارم نه چو استر زير بارم
نه خداوند رعیت نه غلام شهر یارم
غم موجود و پرشانی معدوم ندارم
210 نفسی میزنم آسوده و عمری بسر آرم

as the contrary is generally considered to be the case! They replied, "the king has obtained paradise in return for his love of holy men, and the religious man, by associating with kings, has got into hell." Of what use are the coarse cloak, the beads and patched garments, abtain from evil deeds, and there is no need of a cap of leaves, possids the virtues of a durwanth, and wear a Tartarian crown.

TALE XVII.

A foot traveller, bareheaded and without shoes, came from Cufeh and accompanied the caravan to Hela. He proceeded in trily, saying, "I am neither mounted on a camel, nor like a mule under a pack. I am not yet of a vadal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort."

اشتر سوارى گفتش اى درویش کجاست مى روى باز کرد که بسختى
 بهيرى نشنيد و قدم در بيا بان نهاد و بر فت چون بنخله مى رسيد
 رسيد بى تو انگر را اجل فرارسيد و مرد درویش ببالينش بيايد
 و گفت ما بسختى نمرديم و تو بر بختى نمردي

215

بيت

شخصى شبه شب بر سر بيمار گريست چون روز شد او سر و بيمار بزيست
 قلعه

اى بسا اسپ تيز رو که بهاند که خر لنگ جان بهنزل برد
 بس که در خاک تند رستان را دفن کردند و زخم خورد و نبرد
 حکایت 18

220

عابدی را پادشاهی طلب کرد عابد اندیشید که دارویی
 بخورم تا ضعيف شوم مگر اعتقاد در حق من زبان نکند آورد
 اند که داروي قاتل بخورد و ببرد

One mounted on a camel said to him, "O durwaith, whither art thou going? return, or thou wilt perish in distress." He paid no attention, but entered the desert and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The durwaith came to his pillow and said, "I after encountering difficulties am here alive, whilst you expired riding on a dromedary." A person wept all night by the side of a sick person; in the morning he died, and the sick man recovered. O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

TALE XVIII.

A certain king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison and expired.

قطعه

آنکه چون پستد دید مش همه مغز پُوست بر پُوست بود هیچ پیا از
پارسایان روی در مخلوق پُشت بر قبله میکند نیاز

بیت

چون بند خدای خویش خواند باید که بجز خدا نداند

حکایت ۱۹

۲۳۰ کاروانی را در زمین یونان بردند و نعبت بیقیاس بُردند
بازرگانان گریه و زاری کردند و خدا و رسول شفیع آوردند
فایده نداد

بیت

چو میروز شد دزد تیره روان چه غم دارد از گریه کاروان
۲۳۵ لعنان حکیم دران میان بود یکی از کاروانیان گفت کلمه
چند از حکمت و مواعظت با ایشان بگویی باشد که ظرفی از مال ما

He who appeared to me plump as a pashio nut, had coat upon coat like an onion! Religious men who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his prophet, but without effect. When the dark minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philosopher being amongst them, one of the caravan said to him, utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods;

دست بدارند که دریغ باشد که چندین نعبث ضایع گردد
نقمان گفت دریغ باشد کلبه حکمت بایشان گفتن

قطعہ

آهني را که موريانه بخورد نتوان بُرد ازو بصيتل زنگ 240
با سیه دل چه سود گفتن وعظ نرود مبيخ آهني در سنگ

قطعہ

بروزگار سلامت شکستنان دراب
که خیر خاطر مسکین بلا بگرداند
245 چوسا بل از تو بزاري طلب کند چیزی
بده وگرنه ستمگر بزور بستاند

حکایت ۲۱

چند آنکه مرا شيخ شمس الدين ابوالفرح بن جوزي بترک سباع
فرمودي و بخلوت و عزلت اشارت کردي عنفوان شبابم غالب

for it is cruel to lose so much wealth. Lokman replied, " It would be in vain to preach philosophy to them. When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart, an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.

TALE XX.

Notwithstanding all that was said to me by Shaikh's Shumfuddeen Abulfureh Ben Jowzee, who ordered me to forsake music meetings, and to lead a life of retirement; the spring tide of youth prevailed;

آمدی و هوا و هوسن طالبد ناچار بخلاف رای مربی برقتبی
 255 واز سباع و مخالطت حظی بر گرفتبی چون نصیحت شیخم یاد
 آمدی گفتبی

بیت

قاضی ارباما نشیند برفشاند دست را
 256 محتسب گرمی خورد معذور دارد مست را
 تاشبی بهجمع قومی برسدیم و دران میان مطربی دیدم

بیت

گویی رنجان میگذسد زخمه سازش
 ناخوشتتر از آواز مرگ پدر آوازش
 260 گاهی انگشت حریفان ازود رگوش و گاهی بر لب و گه خاموش
 بهاج الی صوت الاغانی بطیبه و انت مغن ان سکت تطایب

بیت

نه بیند کسی در سباحت خوشی مگر وقت رفتن که دم در کشی

the desire of sensual gratification, not admitting of restraint, and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing, and of convivial society. When the Shaikh's advice occurred to my recollection, I used to say, "If the Cizy were of our party, he would rub his hands together in rapture; if the moh-telib would drink wine, he would excuse him who is intoxicated." One night I entered into the society of a tribe amongst whom was such a minstrel, you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him, and sometimes they placed their fingers on their lips, as a signal for him to be silent. The heart may be captivated by the sound of sweet melody, but such a finger as thou art can only give delight by being silent. No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

مثنوي

چون در آواز آمد آن بر بطسرای نهد خدا را گفتم از بهر خدای 265
 ز بیکم در گوش کن تا نشنوم یادرم بکشای تا بیرون روم
 فی الجمله پاسخاطر یارانرا موافقت کردم و شبی بچندین مجاهده
 بروز آوردم :

قطعه

موندن بانگ بی هنگام برداشت نبید اند که چند از شب گذشته است 270
 درازی شب از مرگان من پرس که یکدم خواب در چشم نه گشته است
 بامدادان بحکم تبرک دستار از سر و دینار از کبر بکشادم و پیش
 مغنی نهادم و در کنارش شرفتم و بسی شکر گفتم یاران ارادت من
 در حق او برخلاف عادت دیدند و برخفت عفل من حمل کردند
 و نهفته میخندیدند یکی از ایشان زبان تعرض دراز کرد و ملامت 275
 کردن آغاز که این حرکت مناسب حال خردمندان نکردی چرخه

When this harper began singing, I said to the master of the house, "for God's sake put quicksilver into my ears, that I may not hear; or else open the door that I may escape." In front, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day break. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. Ask the length of the night from my eyelids, which have not been closed a single moment. In the morning, by way of benediction, I took the turban from my head, and my dirams out of my girdle, and presenting them to the singer, I embraced him and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed within themselves. One of them extended the tongue of opposition, and began reprimanding me saying, "In this matter you have not acted as becometh a wife-man, to have given part

مشایخ بچنین مطربی دادی که در همه عمرش در می در کف نبود
است و قراضه در ذف

مثنوی

مطربی دور ازین خجسته سَرای 280

کس دو بارش ندیده در یک جای

راست چون بانگش از دهن برخاست

خلف را موی بردن برخاست

مرغ ایوان ز هول او پیرید

مغز ما بُرد و حلق خود بدرید 285

گفتم مصلحت آنست که زبان تعرض کوتاه کنی که مرا کرامت او ظاهر

شد گفتم مرا بر کفایت آن مطلع گردان تا هکنان تغرب نهائیم و بر

مطایبه که رفت استغفار کنیم گفتم بحکم آن که مرا شیخ بارها بترک

سبّاح فرموده بود و مواعظهای بلیغ گفته و در سبع قبول من نیامد

of your professional dials to a finger, who during his whole life never at one time had a diem in his hand, nor ever saw a particle of gold on his drum; such a finger, (far may he remain from this happy mansion) no one ever saw him twice in the same place. Of a truth when the sound came out of his mouth, it made men's hairs stand on end. The sparrow flies away from the dread of him, he distracts our intellects, and tears his own throat." I answered, "you should flow your railing, because in my opinion he possesses miraculous talents." He replied, "communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied that my Shaikh had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions, to which I had paid no attention,

امشب مرا طالع میبوی و بخت هبایون بدین بقعه رهبری 290
 گرد تابدست این مطرب توبه کردم که دگر بار نگردد سماع و
 مخالطت نکردم

قطعه

آواز خوش از کام و دهان و لب شیرین
 295 گرنغمه کند و رنگند دل بغریب
 و ربرده عشاق و صفاهان و حجاز است
 از حنجره مطرب مکروه نزیب

حکایت ۲۱

لقبان را گفته اند ادب از که آموختی گفت از بی ادبان
 هر چه از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم 300

قطعه

نگویند از سر بازیچه حرفی کزان پندی نگیرد صاحب خوش
 و گرسد باب حکمت پیش نادان بخوانند آیدش بازیچه در گوش

until this night, when the star of auspiciousness and good fortune guided me to this house, where by the means of this finger, I had made a vow never again to approach singing or convivial parties. A pleasant voice from a sweet palate mouth and lips, whether tempered with musical art or not, captivates the heart, but the musical modes of Ushâk, Sîfuhân and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

TALE XXI.

They asked Lokman from whom he had learnt urbanity, he replied, " from those of rude manners: for whatever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

حکایت ۲۲

305 عابدی را حکایت کنند که شبی ده من طعام خوردی و تا سحر
 ختی در نهاز کردی صاحب دلی بشنید و گفت اگر نیم نانی
 بخوردی و بخفتی بسیار فاضلتر از آن بودی

قطعه

اندرون از طعام خالی دار تا درو نور معرفت بینی
 310 تری از حکمتی بعلت آن که پری از طعام تابینی

حکایت ۲۳

بخشایشی الهی گم شده را در مناهی چراغ توفیق فراراه
 داشت تا بخلغه اهل تحقیق درآمد و بین صحبت درویشان
 و صدق نفس ایشان در مایم اخلاقش بعبادت مبدل گشت و دست
 315 را از حوا و هوس کوتاه کرد و زبان طاعنان در حق او دراز که
 همچنان بر ناعده اولست و زهد و صلاحش نامعول

TALE XXII.

They tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this said, "if he had eaten half a loaf and slept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom, because you are crammed up to your nose with food.

TALE XXIII.

To one who through wickedness had forfeited the divine favor, the lamp of grace shone on his path, whereby he entered into the circle of the religious, and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any sensual inclinations; nevertheless the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.

بیت

بعد رتوبه توان رستن از عذاب خدای

ولیک می نتوان از زبان مردم رست

طاقت جور زبانها نیاورد و شکایت پیش یبر طریقت برد شیخ 320

بگریست و گفت شکر این نعت چه گونه گذاری که بهتر ازانی

که پندارندت

قطعه

چند گویی که بد اندیش و حسود عیب جوان مرد مسکینند

گر بخون ر بختنت برخیزند و ربید خواستنت بنشینند 325

نیک باشی و بدت گوید خلق بد که بد باشی و نیکت بینند

ولیکن مرا بین که حسن ظن هم کنان در حق من بکمالست و من در

عین نقصان

بیت

گرازا که می گفتی کرد می نکوس سیرت و پار سامرد می 330

By means of repentance you may be delivered from the wrath of God, but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "how can you be sufficiently grateful for this blessing, that you are better than they suppose you to be: how often will you repeat "evil minded and envious men are seeking out my faults, wretch that I am!" If they rise up to shed your blood, or if they sit down withing you evil, be thou good although mankind speak evil of you, which is better, than being bad, whilst they think you good. But look at me or whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue, and piety.

بیت

انی له—ستتر من عین جبرانی والله یعلم اسراری و اعلانی

قطعه

در بسته بروی خود ز مردم تا عیب نکستند منارا
325 در بسته چه سود عالم النیب داناى نهان و آشکارا

حکایت ۲۴

گفته کردم پیش یکی از مشایخ که فلان در حق من گواهی داده است
بفساد گفت بصلاحش خجالت کن

نظم

340 تو نمک و روغن باش زابد سبب حال بمنص تو گفتن نباید مجال

چو آهنگ بر بط بود مستقیم کی از دست مطربان تو گوشه پال

حکایت ۲۵

یکی را از مشایخ شام پرسیدند که در چیست گفت پیش

از من طایفه اند در در چنان بر آنداده بصوات و بهنجی جیج و امروز

345 قومی اند بظاهر جیج و باطن بر ایشان

Of a truth I conceal myself from the eyes of my neighbours, but God knoweth my secret and public actions. I shut the door upon them, that they may not discover my faults; what advantage is there in shutting the door, as the omniscient knoweth both what is hidden and what is manifest.

THE XXIV.

I lamented to a venerable Shaikh that no one had accused me falsely of lasciviousness. He replied, "put him to shame, by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the mechanic?"

TALE XXV.

They asked one of the Shaikhs of Damascus what was the condition of the Sect of Sufies? He replied "they formerly were, in the world, a society of men apparently in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontented.

قطعه

چو هر ساعت از تو بجای رود دل بتنهایی اندر صفایی نه بینی
گرت مال و جاهت و زرع و تجارت چو دل با خدا یست خلوت نشینی

حکایت ۲۶

یاد دارم که شبی در کاروانی همه شب رفته بودیم و سحر در کنار بیشه 350
خفته شوریده که در آن سفر همراه ما بود نعره بزد و راه بیابان گرفت
و یک نفس آرام نیافت چون روز شد گفتش این چه حالتست گفت
بلبلان را دیدم که بنا اش در آمده بودند از درخت و کبکان از گوه
و غوکان از آب و بهایم از بیشه اندیشه کردم که مروت نباشد همه
در تسبیح رفته و من بغفلت خفته 355

قطعه

دُوش مُرغی بصبیح می نالید عقل و صبرم ببرد و طاقت و هوش
نکی از دُوسـتان مخلص را مگر آوازم رسـید بـثـوش

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a refuse."

TALE XXVI.

I recollect that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes and doleful lamentations; I reflected that it did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend,

گفت باورنداشتم که ترا بانگ مرغی چنین کند مدهوش
 360 گفتم این شرط آدمیت نیست مرغ تسبیح خوان و من خاموش

حکایت ۲۷

وقتی در سفر حجاز طایفه جوانان صاحب دل همدم من بودند
 و همدم وقتها زمزمه کردند و بیتی معتقدانه گفتندی و عابدی
 در سبیل منکر حال درویشان بود بیخبر از درد ایشان تا برسیدیم
 365 بنخیل بنی هلال کوه کی سیاه از حی عرب بدر آمد و آوازی
 بر آورد که مرغ از هوا در آوردی اشتر عابد را دیدم که برقص در آمد
 و عابد را بینداخت و را دیبا بان گرفت گفتم ای شیخ در حیوانی اثر
 کرد و ترا اثر نمیکنند

نظم

دانی چه گفت مرا آن بلبل سعری 370
 تو خود چه آدمی گز عشق بیخبری

he said, " I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied, " it is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

TALE. XXVII.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends and constant companions. Frequently in their mirth, they recited spiritual verses. There happened to be in the party an Abid who thought unfavourably of the morals of dervishes, being ignorant of their sufferings. At length we arrived at the grove of palm-trees of Beni Hullah, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain, as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider he took the road of a desert. I said, " O Shaikh those strains delighted the brutes, but made no impression on you. know thou what the nightingale of the morning said to me : what kind of a man art thou, who art ignorant of love !

اشتر بشعر عرب در جالیتست و طرب
گر ذوق نیست ترا کج طبع جانوری
بیت

375 شتر را چو شور و طرب در سرست
اگر آدمی را نباشد خرسست
بیت

و عند هبوب الباسرات علی الکبی
تبیل غصون البان لا لاجر الصلد
380 مننوی

بذکرش هر چه بینی در خروشتست
دلّی داند درین معنی که گوشست
نه بلبل بر گلشن تسبیح خوانست
که هر خاری بتسبیحش زبانست
385 حکایت ۲۸

یکی را از ملوک مدت عمر سپری شد و تا بمقامی نداشت

The camel is thrown into ecstasy by the Arabic verses, for which if thou hast no rel thou art a cross-grained brute. When the camel is captivated with extatic plianzy, man who can be inferiolar, is an ass. The wind blowing over the plains carols the tender branch of the banyan tree to bend before it, but affects not the hard stone. Every thing that behold is exclaiming the praises of God, as is well known unto the understanding heart. only the nightingale and the rose bush, are chanting praises to God, but every thorn is a tool to extol him."

TALE XXVIII.

A certain king, when arrived at the end of his days, having no heir,

وصیت کرد که بامداد آن نخستین کسیکه از در شهر در آید تاج
 پادشاهی بر سر وی نهید و تفویض مملکت بدو کنید. اتفاقاً اول
 کسیکه از در شهر در آمد گدایی بود که در همه عمر لقبه لقبه
 390 اندوختی و خرقة بر خرقة دوختی ارکان دولت و اعیان حضرت
 وصیت ملک را بجای آوردند و ملک و خزایو بدو ارزانی
 داشتند و روبش مدتی مملکت راند تا بعضی از امرای دولت
 گردن از طاعب او بیچانیدند و ملوک دیار از هر طرف بهنازع
 برخاستند و بیقاومت لشکر آراستند فی الجمله سباه و رعیت
 395 بهم برآمدند و برخی از بلاد از قبضه تصرف او بدررفت و روبش
 ازین واقعه خسته خاطر همی بود تا بکی از دوستان قدیمش
 که در حالت درویشی قرین او بود از سفر باز آمد و او را در چنان مرتبه
 دید و گفت مَنت خدا بر اعز و جلّ که بخت بلندت باوری کرد
 و اقبال رهبری تأثمت از خار و خارت از پای برآمد و بدین

400 پایه رسیدی ان مع العسر یسرا

directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the durwaith governed the kingdom, until part of the nobility swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, attacked him with their armies. In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The durwaith was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a journey, and meeting him in such an exalted state said, "praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has sprung from the brer; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy succeeds sorrow,

E.c.

بیت

شکوفه گاه شکفتست و گاه خوشیده

درخت وقت برهنست و گاه پوشیده

گفت ای برادر نغزیتم کن که جای تهنیت نیست آنده که

تو دیدی غم نانی داشتم و امروز تشویش جهانی

مننوی

اگر دنیا نباشد درد مندیم و اگر باشد بهرش پای بندیم

بلایی زین جهان آشوبتر نیست که رنج خاطرست ارهست ورنیست

قطعه

مطلب اگر توانگری خواهی جز قناعت که دولت‌یست هنی 410

اگر غنی زر بدامن افساند تا نظر در ثواب او نکنی

کز بزرگان شنیده ام بسیار صبر درویش به که بذل غنی

بیت

اگر بزیان کند بهرام گوری نه چون پائی مایع باشد زموری

415

حکایت ۲۹

یکی را دوستی بود که عمل دیوان کردی مدنی انفاق

the bud some times blossoms, and some times withers; the tree is sometimes naked and sometimes clothed. He replied, "O brother, condole with me, for this is not a time for congratulation. When you saw me last, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are averse, I am in pain, and if they are prosperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, because they distract the heart in prosperity as well as in adversity. If you want riches, seek only for contentment, which is inexhaustible wealth. If the rich man should throw money into your lap, consider not yourself obliged to him; for I have often heard it said by pious men, that the patience of the poor, is preferable to the liberality of the rich. If Bahram should roast an Onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant.

TALE XXIX.

A certain person had a friend employed in the office of Dewan, with whom he had not chanced

دیدنش نیفتاد کسی گفت که فلان را دیدی گفت :
 • من او را نمیخواهم که بینم قضا را از کسان او یکی حاضر بود
 • • گفت چه خطا کرده است که از دیدن او ملولی گفت خطایی
 • 420 نیست ولی دوست دیوانی را وقتی توان دید که معزول باشد
 قطعه

در بزرگی و داروگیر عمل زاشنابان فراغتی دارند
 روز در ماندگی و معزولی در دل پیش دوستان آرند

حکایت ۳۱

425 ابوهریره هر روز بخد مت مصطفی صلی الله علیه وسلم آمدی
 گفت یا اباهریره زنی غبانزد، حبا یعنی هر روز میآتا محبت
 زیاده کرد

لطیفه

صاحب دلی را گفتند بدین خوبی که آفتابست نشنیده ایم که
 430 کسی او را دوست گرفته باشد گفت از برای آنکه هر روزش
 میتوان دید مگر در زمستان که محجوب است و محبوب

to meet for some time. Some body said to him, "it is a long time since you saw such an one." He answered, "neither do I wish to see him." It happened that one of the Dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, there is no fault, but the time for seeing a dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends, in the day of adversity and degradation, they impart to their friends the disquietude of their hearts.

TITLE XXX.

Abu Horiaza used every day to visit Mustafa (Mohammed) upon whom he blessing and the peace of God. The prophet said, "O Abu Horiaza come not every day, that so affection may increase." They observed to a holy man that notwithstanding the benefits which we derive from the prophet's bountyfulness, we have not heard any one speaking of him with affection. He replied, "that is because he can be seen every day, excepting in the winter, when being veiled, he is beloved."

قطعه

بدیدار مردم شدن عیب نیست ولیکن نه چندان که گویند بس
اگر خویشان را ملامت کنی ملامت نباید شنیدن ز کس

435

حکایت ۳۱

از صحبت یاران دیشتم ملالتی پدید آمد و بود سرد و بیابان
قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر قید و زنج
شدم در خندق طرابلس با جهود انم بکار گل بداشتند تا یکی

از رؤسا حلب که سابقه معرفتی میان ما بود گذر کرد و مرا
بشناخت و گفت این چه حالتست و چه گونه گذاری؟ گفتم

440

قطعه

هی گریختم از مردمان بکوه و بدشت
که از خدای نبودم بدیگری پرداخت
قیاس کن که چه حال بود درین ساعت
که در طویل نامردمم ببايد ساخت

445

There is no harm in visiting men, but let it not be so often that they may say it is enough.
If you correct yourself, you will not need reprehension from another.

TALE XXXI.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoly, to dig clay, along with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me, asked me how I came there, and in what manner I spent my time? I answered, "I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed; conjecture then what must now be my situation, forced to associate with wretches worse than men."

بیت

پای در زنجیر بیش دوستان به که بایستگان در بوستان
 بر حالت من رحم آورد و بده دینار از فید فرنگم خلاص کرد
 و با خود بکلب برد دختر داری داشت در عقد نکاح من آورد بکابین
 150 مد دینار چون مدتی برآمد دختر بدخوی بود و ستمگر روی
 و نافرمان زبان درازی کردن گرفت و بیش مرا منعص داشتم
 چنانکه گفته اند

منوی

زن بد در سرای مرد نکو هم درین عالمست دورخ او
 155 زینهار از قفس بد زینهار و فنا رینا عذاب النمار
 باری زبان نعمت دراز کرده همی گفت تو آن نیستی که بدر
 من نرا ارقید فرنگ بده دینار باز خرید گفتم بلی بده دینار
 باز خرید و بده دینار بدست تو گرفتار کرد

"To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with an hundred dinars taken down. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and at times; so that she destroyed my happiness, in the manner that has been said. A bad woman is the bane of a good man, is the hell in this world. Take care how you connect yourself with a bad woman; deplores O' Lord from this fervent. Once she reproached me saying, "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, "yes, he redeemed me for ten dinars, and put me into your hands for a hundred."

مثنوي

شنیدم گوسفندی را بزگرگی رها نید از دهان و دست گرگی 460
 شبانکه کارد بر حلقش بیالید روان گوسفند از وی بنالید
 که از چنگال گرگم در ربودی چو دیدم عاقبت گرگم تو بودی

حکایت ۳۲

یکی از یاران شاهان عابدی را پرسید که اوقات عزیزت چه گونه
 میگذرد گفت همه شب در مناجات و سحر در دعا و حاجات و 465
 همه روز در بند اخراجات ملک فرمود تا وجهه کفایت او معین
 دارند تا بار عیال از دل او برخیزد

مثنوي

ای گرفتار پای بند عیال دگر آزاد گشتی مسند خیال
 غم فرزند و نان و جامه و قوت باز آرد نرسیده در ملکوت 470
 همه روز اتفاق میسازم که بشب با حدای پر دارم
 شب چو عقد نیاز می بندم چه خورم بامداد فرزندانم

I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring sheep complained of him saying, "you delivered me from the claws of a wolf, but I have seen you at length, and the part of the very wolf towards me."

TALE XXXII.

A certain king asked a religious man how he passed his valuable time, he replied, "all night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence, to relieve him and his family from the cares of his family. O thou who art enthralled with the cares of a family, look not for freedom in any other respect, sorrow for children, bread, raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day I am reflecting, and at night I shall be employed in my devotions, and at night when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning.

حکایت ۳۳

یکی از متعبدان شام در بیشه سالها عبادت کرده و برش
475 درختان خورده پادشاه آن طرف بحکم زیارت بنزدیک او

رفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم
که فراغت عبادت از بن به میسر شود و دیگران بهر کلت انفس شما

مستفید شوند و بر اعمال صالح شما اقتدا کنند زاهد این سخن
قبول نکرد ارکان دولت گفتند باس خاطر ملک را مصلحت آنست

480 که چند روزی بشهر در آئی و کیفیت مقام معلوم کنی پس اگر
صفای وقت عزیزان از صحبت اغیار کدورتی پذیرد اختیار باقیست

آورد و اند عابد بشهر در آمد بستان سرای خاص ملک را از

برای او پرداختند مقامی دلکشای و روان آسای

مثنوی

485 گداز سرخس چو عارض خوبان سنبالش همچو زلف محبوبان

هیچنان از بهیب برد عجز و شیر ناخورد طفل دایه هنوز

TABLE XXXIII.

One of the hermits of Damascus had paid many years in the desert in devotion, feeding on the leaves of trees. The king of that country, having gone to visit him, said, "It seems advisable to me that I should prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary for the satisfaction of his majesty that you should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful situation, refreshing the spirits; and the living with the cheeks of a beautiful damsel, hyacinths resembling the ringlets of a beloved mistress. Altho' in the depth of winter, yet these flowers had the freshness of new born babes, who had not tasted the nurse's milk,

بیت

وَأَفَانِدُنْ عَلَيْهَا جَلَنَارُ عُلِقَتْ بِالشَّجَرِ الْأَخْضَرِ نَارُ
مَلِكٍ دَرَحَالٍ كَنِيزَكِي خُوبِ رُوی پِیشش فَرِسْتَاد

490

نظم

ازین مَهَبَّازَهٗ اَبَد فَرِیْبِی مَلایِک صُورَتِی طَاوُسِ زَبِیْبِی
کِه بَعْدِ اَز دِیدَنش صُورَتِ نَدَبَنْدَد و جُودِ پَارِسَا یَانِ رَا شُکِیْبِی
هَمِچَنانِ دَر عَقَبِش غلامِی بَدِیعِ الْجِبَالِ لَطِیفِ الْاَعْتِدَالِ

قطعه

هَلْکَ النَّاسِ حَوالَهٗ عَطْشَا وَهُوَ سَاقِی یَرِی وَلا بَسْتَقِی 495
دِیدَهٗ اَز دِیدَنش نَدَشْتِی سَبَرِ هَمِچَنانِ کُزُ فَرَاتِ مُسْتَسْقِی
عَابِدِ لَعْبَهٗ لَذِیذِ خُورْدَنِ کُزُفَتِ وَکِسُوتِ لَطِیفِ پُوشِیدَنِ وَازِ
فُؤَاکِهٖ وَمَشْهُومِ حَالُوتِ وَتَهْتِیعِ یَاقُوتِنِ وَدَر جِبَالِ غَلَامِ وَکَنِیزِکِ
نَظَرِ کُردَنِ وَخُردِ مَنَدَانِ کُفْتَهٗ اَنْدِ زَلْفِ خُوبَانِ زَنْجِیرِ پَایِ
عَقْدَسْتِ وَدَامِ مَرُغِ نَیْلِزِکِ

500

The branches of the trees were ornamented with scarlet flowers, interspersed among verdant foliage, shining like fire. The king sent him, immediately a beautiful handmaid, her face fair as the crescent moon, would fascinate an anchorite, and her angelic form arrayed in all the peacock's pride and splendor, would at the first view deprive the most rigid mortal of the command of his passions: she was followed by a youth of rare beauty, and most exquisite symmetry of form. He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cucumber bestoweth not drink. The eyes could not be satisfied with the sight of him, like one afflicted with the dropsy beholding the Euphrates. The hermit, overcome by his beauties, was arrayed in elegant attire, regaled himself with fruits and perfumes, and took his seat in the company of the virgin, and her attendants. The sages have said, "that the pleasures of fair maids, are dangerous to the feet of reason, and a snare for the mind of wisdom."

بیت

در سر کار تو کردم دل و دین با همه دانش

مرغ زیرک به حقیقت منم امروز تو دانی

في الجبله دولت وقت مجبوعش بزوال آمد چنان که گفته اند

قطعه

505

هر که هست از فقیه و پیر و مرید و ز زبان آوران پاک نفس
چون بد نیای دون فرون آمد بعسل در بهاند پای مئس
باری ملک بدیدن او رغبت کرد عابد را دید از هیات نخستین
بگردیده و سرخ و سفید گشته و فربه شده و بر بالش دیبا تکیه
510 زده و غلام پری بکریا مروح طأوسی بالای سرش ایستاده
بر سلامت حالش شادمانی کرد و از هر دری سخن گفتند تا
ملک بانجام سخن گفت من این دو طایعه را در جهان دوست
میدارم علما و زهاد را و زیری فیلسوف جهان دیده حاضر بود

In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, " whenever a lawyer, a teacher, a disciple, or an orator possessed of pure spirit, ascends to mean worldly concerns, he will find himself enchained, like flies with their feet in honey." Once the king having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy formed boy stood behind him with a fan made of peacock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying, " I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present,

گفت اي ملک شرط دوستي آنست که با هر دو طایفه نیکوئي.
کني علهارا زبیده تادیگر بخوانند وزها درا چيزي مده 515.
تازاهد بهانند

بیت

نه زاهد را درم باید نه دینار چو بستند زاهدی دیگر بدست آر

قطعه

520 آترا که سیرت خوش و سریست باخدای
بی نان وقف و لقبه در یوزه زاهدست
اندشت خوبروی و بنا گوش دلفرب
بی گوشوار و خاتم فیروزه شاهدست

قطعه

525 دروبش نیک سیرت فرخنده رای را
نان رباط و لقبه در یوزه گو مباشاش

said, " O king, the law of benevolence requires that you should do good to both of them ; give money to the learned, that others may be induced to study, but give nothing to recluses, in order that they may continue such. Durwaihies require not dirams and dinars ; when they receive money, look out for other Durwaihies. Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious man, without feeding on consecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear are handsome, without an ear jewel or a turquoise ring. He is a durwaih, who is virtuous and wife, altho' he taketh not holy bread, nor the fragments of beggary.

خاتون خوب صورت و پاکیزه روی را
نقش و نگار و خاتم فیروزه گو مباش

بیت

530 تا مرا هست و د بگرم باید گز نخوانند ز اهدم شاید

حکایت ۳۴

مطابق این سخن پادشاهی را مهی پیش آمد گفت اگر
انجام این حالت بر مراد من باشد چندین درم ز اهدان را بدهم
چون حاجتش بر آمد و فای نذرش بهوجب شرط لازم آمد
535 یکی را از بندگان خاص کیسه درم داد که بزاهدان تفرقه
کند گویند سلام عادل و هشیار بود همه روز بگردید و شبانته
باز آمد و در مهرا بوسه داد و پیش ملک نهاد و گفت زاهدان
را نیاقتم گفت این چه حکایتست آنچه من دانم درین شهر
چهار صد زاهدند گفت ای خداوند جهان آن ند زاهدست

The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. While I have any thing of my own, and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow, that in case of success he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a plate of dierms to one of his favourite servants, to distribute amongst the Zāhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he divided the money, and laid it before the king, saying, that he had not found any Zāhids. The king replied, "what a story is this, since I myself know four hundred Zāhids in this city." He replied: "O lord of the world! those who are Zāhids

نهیستند و آن که میستاند زاهد نیست ملک بخندید و 540
 ندیها را گفت چندانکه سراد حق این طایفه خداپرستان
 ارادت است و اقرار این شوخ دیده را عداوت است و انکار
 و حق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد ترا زو کسی بدست آر 545
 حکایت ۳۵

یکی از علمای راسخ را پرسیدند که چه گوئی در نان وقف گفت اگر
 از بهر جمعیت خاطر و فراغ عبادت می ستانند حلالست و اگر مجروح
 از بهر نان نشینند حرام

بیت

550 نان از برای کنج عبادت گرفته اند صاحب دلان نه کنج عبادت برای نان
 حکایت ۳۶

در ویشی بهقامی رسید که صاحب بقعه کریم النفس بود طایفه

will not accept of money, and they who take it are not Zâhids." The king laughed, and said to his courtiers, so much as I want to favor this body of men, the worshippers of God, this fancy fellow thwarts my inclination, and he has justice on his side. If a Zâhid accepts of dirhems and dirars, you must seek somewhere else for a religious man."

TALE XXXV.

They asked a certain wise man, what was his opinion of consecrated bread? He replied, "they receive it in order to compose their minds, and to promote their devotions, it is lawful but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."

TALE XXXVI.

A Durwaish came to a place where the master of the house was of a hospitable disposition. The company

فضل و بلاغت در صحبت او هر یکی بذله و لطیفه چنان که رسم ظریفان
 555 باشد همی گفتند در روش راه بیابان قطع کرده بود و مپانده شدند
 و چیزی نخورده یکی از آن میان بطریق انبساط گفت ترا هم چیزی
 نباید گفت درویش گفت که مرا چون دیگران فضل و بلاغت نیست
 و چیزی نخوانده ام بیک بیت از من قناعت کنید همکنان بر غبت
 گفتند بشوی گفت

بیت

560

من گرسنه در برابرم سفره نان هیچون عزیزم بر در حجام زنان
 همه پسندیدند و سفره پیش آوردند صاحب دعوت گفت ای یار
 زمانی توقف کن که پرسنار انم کوفته بریان میسازند درویش سر بر آورد
 و گفت

بیت

565

کوفته در سفره من تو مباحس کونده را نان نهی کوفته است

consisted of persons of understanding and eloquence, who separately delivered a joke or punantry in a manner becoming men of wit. The Durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, "brother, that he also must try something." The Durwaish replied, that he did not possess wit and eloquence like the rest, and rather being hungry, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded and ordered a table to be laid for him. The host said, "O my friend stop a little, as my servants are preparing some minced meat." The Durwaish raised up his head and said, "forbid them to put forced meat on my table, for to the hungry plain bread is a savoury dish."

H h.

حکایت ۳۷

مردی گفت پیری را چه کنم که از خلافت بزرگیت اندرم از بسیاری
 که بزیارتم همی آیند، و اوقات بزر مرا از تردید ایشان نشویش حاصل
 می شود، گفت هر چه درو بگذارند ایشان را و امی بده و هر چه 570
 توانند از ایشان چیزی بخواه که دیگر نبرد تو نگردند

بیت

گر کدا پیشرو لشکر اسلام بود کافر از بیم نوقع برود نادر چین

حکایت ۳۸

فقیری بد را گفت هدم از این سخنان دلاور متکلمان در من اثر 575
 نمی کند بعلت آن که نمی بینم ایشان را کرداری موافق گفتار

مثنوی

ترک دنیا به مردم آموزند خویشین سیم و غله اندوزند
 عالمی را که گفت باشد و مس چون بدوید نگیرد اندر کس
 عالم آن کس بود که بد بکند ند بدوید بخلف و خود بکند 580

TALE XXXVII.

A pupil complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The superior replied, "To each of them as are poor, lend money, and from those that are rich ask some thing, when you may depend upon not seeing one of them again. If a beggar was the leader of the army of Mahomet, the Muslims would fly to China through fear of his impertunity.

TALE XXXVIII.

A lawyer said to his father, "those fine speeches of the declaimers make no impression on me, because I do not see that their actions correspond with their precepts. They teach people to forsake the world, whilst in fact they accumulate property. A wife man who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil.

بیت

عالم که کامرانی و تن بروی کند او خود شستن گیسویت کرار رهبری کند
 پدر گفت ای پسر به جرد این خدای باطل نشاید روی از بر بیت
 نادان بر یافتن و راه بدالت کفر قرار و علم را بضاللتی منسوب کردن
 و در طلب عالم معصوم از فواید علم محروم ماندن هیچو آن
 نایبانی که شبی در وحل انداخت و گفت ای مسلمانان چراغی فراراه
 من دارید زنی فاجره بشنید و گفت نو که چراغ نه بینی به چراغ چه
 بینی هم چنین مجلس و عذاباً بزاز است از جانانغدی ندھی
 بناستی نستانی و اینجنانا را رادی نباری سعادت نی نبری

تطاعه

590

گفت عالم بنموش جان بشنو و نهانند بنفقتش کردار
 باطلست آن که مدعی نورده خفته را خفته کی کند مدار
 مرد باید که گردد اندر دینش و نه نوشتست بند بر دیوار

The wise man who indulges in sensual gratification, being himself bewildered, how can he guide others? The father replied, "O my son! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus pursuing the paths of vanity, by imputing errors to the learned, and what you are searching for in an uneducated teacher are deprived of the benefits of learning: like the blind man, who was unable to fall into the mud, cried out, O Mahomet bring a lamp to show me the way. An uneducated woman who heard him said, you cannot see a lamp, what then can it show you? Moreover, the society of the preacher resembles the shop of a trader, where when you pay money, you cannot carry away the goods, and hence unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gossamers, that how can he who is asleep awaken others?" It behoveth a man to receive instruction, although the advice be written on a wall.

حکایت ۳۹

595

ما حیدر لی به درسه آمد ز خانقاه
 بشکست عهد صحبت اهل طریق را
 گفتم میان عالم و عابد چه فرق بود
 تا اختیار کردی از ان این فریق را
 گشت آن گلیم خویش بدر میبرد ز موج
 وین سعی میکند که بگردد غریق را

600

حکایت ۴۰

یکی بر سر راهی مست خفته بود. وزمام اختیار از دست رفته
 عابدی بر سر او گذر کرد و در حالت مستقیم او نظر کرد
 جوان سر بر آورد و گفت و اندام و ابوالغوم و اکراما

605

نظم

اذا رابت انیہا کن سا ترا و حلہا
 بامس نقبج لنوی لم لانہر کربہا

TALE XXXIX.

A certain holy man having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or religious man, that could induce him to change his society. He replied, "the devotee save his own black cat out of the waves, and the learned man endeavours to rescue others from drowning."

TALE XL.

A drunken man was reeling on the high-way, overcome by the power of intoxication. A devotee passed by, and beheld his condition with detestation. The young man lifted up his head and said, "when you meet an insensate person pass him with kindness, and when you see a sinner, conceal his crime and be compassionate. O thou who despisest my indiscretion, why dost thou not rather pity me?"

قطعه

مَتَّاب اِي پارساروي از كُنَه گار ببخشاييند گِي دروي نظر كن
610 اَكْر من نا جوانمردم بگردار تو بر من چون جوانمردان گذر كن

حكايت ۲۱

طافند رندان بانگارد رويشي بدر آمدند گو سخنان ناسزا
گفتند و بر نجائيدند شكاييت پيش پير طريقت برد و گفت چنين
حالتي رفت گفت اِي فرزند خرقة درويشان جامه رنسانست هر كه
615 در بن كسوت تحمّل نامرادي نكند مد عيست و خرقة بروي حرام

بيت

در باري فراوان نشود تيره بسنگ عارف كه بر نچدينك آست هوز

قطعه

نَر كَز نَدَت رَسَد تَحْمِلِ كُنْ كِه بَعْفُو از كِنَاهِ بَاكِ شُوِي
620 اِي بَرادِر چو عاقبت خاك است خاك شو بيش از آن كه خاك شوي

O holy man avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A company of dissolute men came to dispute with a *Durwaish*, and made use of improper expressions; at which being offended, he went to his spiritual guide, and complained of what had happened. He replied "O my son, the habit of a *Durwaish* is the garment of resignation, whosoever weareth this garb, and cannot support injuries, is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone, the religious man who is hurt at injuries, is as yet but shallow water. If any misfortune befall thee, bear with it; that by forgiving others you may yourself obtain pardon. O my brother, seeing that we are at last to return to earth, let us humble ourselves in alms, before we are changed into dust."

حکایت ۴۲

این حکایت شنوکه در بغداد رایت و پرده را خلاف اقداد
 رایت از گرد راه ورنج رکاب گفت با پرده از طریق عتاب
 من و تو هم دو خواجه تاشانیم بنده بارگاه سلطانیم
 من ز خدمت نمی نیاسودم گاه و بیگاه در سفر بودم 625
 تر نه رنج آزموده نه حصار نه بیابان و باد گرد و غبار
 قدم من به سعی پیشترست پس چرا عزت تو پیشترست
 تو بر بندگان مهربانم با کنیزان یا سمن بویی
 من قتاده بدست شاگردان بسفر پای بند و سرگردان
 گفت من سر بر آستان دارم نه چو نوسر بر آستان دارم 630
 هر که بپرده گردن افرازد خویشان را بگردن اندازد
 حکایت ۴۳

یکی از صاحب‌دلان زور آزمایی را دید که بهم برآمده و
 در خشم شده و کف بر دهان آورده گفت این را چه حال نیست

TALE XLII

Attend to the following story. In the city of Bagdad there happened a contention between the flag and the curtain. The flag, disgusted with the dust of the road, and the fatigue of marching, said to the curtain in displeasure, "you and myself are school-fellows, both servants of the Sultan's court. I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the forts, the perils of the desert, nor the inconveniences of whirlwinds and dust; my foot is more labouring to caterpize, why then is thy dignity greater than mine? you pass your time amongst youths, beautiful as the moon, and with virgins odoriferous as Jafmin. I am carried in the hand of menial servants; and travel with my feet in bands and my head agitated by the wind." The curtain replied, "my head is placed on the threshold, and not thine is raised up to the sky; whoever through folly exalts his neck precipitates himself into misadventure."

TALE XLIII.

A fisherman saw a wreath entangled and foaming at the mouth with rage: he enquired the cause

کسی گفت فلان دشنام داده است گفت این فرومایه هزار
 من سنگ بر میدارد و طاقت سخنی نمی آرد

قطعه

لاف سر بنجائی و دعوی مردی بگذار
 عاجز نفس فرومایه چه مردی چه زنی
 ثروت از دست بر آید دهنی شیرین کن
 مردی آن نیست که مشتی بزنی بردهنی

640

قطعه

اگر خود بر درد پیشانی پیل
 نه مردست آن که در روی مرد می نیست
 بنی آدم سرشت از خاک دارد
 اثر خاکی نباشد آدمی نیست

641

حکایت ۲۲

بزرگی را رسیدند از سیرت اخوان صفا گفت که بیند آن که مراد خاطر

and was told some one had given him abuse. He said "this paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Relinquish your boasting pretensions to strength and fortitude: you wretch spiritual wretch; what is the difference between such a man and a woman? show your power by engaging others to speak kindly to you, it is not courage to drive you off against another man's mouth. If you are able to tear the skin of an elephant, he is no man who hath not humanity. The sons of Adam are formed of humble earth, if you possess not humanity, neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren the Sufies. He answered, "the meanest of their excitements is, that they prefer gratifying the desire of their

یاران بر مصالح خود مقدم دارد و حکما گفته اند برادر که در بند
خوبشست نه برادر است و نه خویشست

650

بیت

همراه اثر شتاب کند همراه تو نیست
دل در کسي میند که دل بسته تو نیست

بیت

چون نبود خویش را دیانت و تقوی قطع رحم بهتر از مودت قریبی
بان دارم که مدعی در بن بیت بر قول اعتراض کرد و گفت حق جلا
و علا در کتاب مجید از طاع رحم نهی کرده است و بهودت
لوی القربی فرموده و آنچه نوگفتی مناقض آنست گفت غلط کردی
موافق قرآنست قال الله تعالى و ان جاعداک علی ان تشرک بی
مالیس لک به علم فلا تطعها

660

بیت

هزار خویش که بیگانه از خدا باشد
ندای یک تن بیگانه کاشنا باشد

friends to attending to their own affairs; and the sages have said, "The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred." I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, "you are mistaken, it agrees with the Koran. God said if your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them. A thousand relations who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

حکایت ۴۵. مندا

665 پیرمردی لطیف در بغداد
 دختر را بکفش دوزی داد
 مردک سئودل چنان بگزید
 لب دختر که خون ازو بچکید
 بامدادان بدر چنان بدش
 پیش داماد رفت و پرسیدش
 کای فرومایه این چه دندانست
 چند خائی لبش نه انبانست
 برزاحت نگفتم این گفتار
 هرل بگذار وجد ازو بردار
 670 خوی بد در طبیعتی که نشست
 نرو جز بروز مرگ از دست

حکایت ۴۶

دختری داشت بغایت زشت روی و بجای زنان رسید
 با وجود جهاز و نعمت کسی به نکاح او رغبت نپسود

بیت

675 زشت باشد و بیف و دیبا که بود بر عروس نازیبا
 فی الجمله بحکم ضرورت با ضریری عقد نکاحش بستند آوردند
 که دران تاریخ حکیمی از سرندیپ برسد که دیده نابینایان روشن

TALE XLV.

A merry fellow of Baghdad married his daughter to a shoe-maker. The little man having a flabby heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, "O you worthless fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not speaking in jest, scare off your jokes, and have your legal argument. When bad manners become habitual, they can not be got rid of until death."

TALE XLVI.

A certain lawyer had a very ugly daughter who was marriageable, but although he offered a considerable dowry and other valuables, no one was inclined to wed her. Breake and damask will appear disgusting on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said that in the same year there arrived from Ceylon a physician who could restore sight to the blind.

کردی فقیه را گفتند چرا داماد را علاج نکنی گفت ترسم که بینا
شود و دخترم را طلاق دهد

680

مصرع

شوی زن زشت روی نابینا به

حکایت ۴۷

پادشاهی به چشم حقارت در طایفه درویشان نظر کردی یکی از ایشان
بفرست دریافت و گفت ای ملک مادرین دنیا بجیش از تو بهتریم
و بعیش از تو خوشتر و بهتر گم برابر و بقامت بهتر

685

مثنوی

اگر کش و رکشائی کامرانست
وگر درویش حاجتمند نانست
در آن ساعت که خواهد این و آن مرد
نخواهد از جهان بیش از کفن برد

690

They asked the father why he would not have his son-in-law cured. He said, "because he was afraid that if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TALE XLVII.

A certain king regarded with contempt the society of Durwaishes, which one of them having the penetration to discover said, "O king! in this world you have the advantage of us in external grandeur but with regard to the comforts of life we are your superiors: At the time of death, we shall be your equals; and at the resurrection our state will be preferable to yours." Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the Durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding sheets.

چورخت از مہلکت بر بست خواہی
 گدائی خوشترست از پادشاہی
 ظاہر درویش جامہ زندہ است و موی ستردہ و حقیقت آن دل
 زندہ است و نفس مردہ

قطعه

695

نہ آن کہ بر در د عوی نشیند از خلقي
 و ثر خلاف کنندش بجنک بر خیزد
 اگر زکوة فرو غلطد آسیا سنی
 نہ عارفست کہ از راہ سنک بر خیزد
 700 طریف درویشان ذکرست و شکر و خدمت و طاعت و ابثار و
 قناعت و توحید و توکل و تسلیم و تحیل هر کہ بدین صفتها
 موصوفست بحقیقت درویشست اگرچہ در قباست اما ہر ر
 ثوی بی نیاز و ہوا پرست ہوس باز کہ روزها شب آرند
 درین شہوت و شبہا بروز کند در خواب غفلت بخورد ہرچہ

When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaven hair, but in truth his heart is alive and his passions subdued. He is not a person that will advance his pretensions among markies, and if men oppose him in a nation, he will not engage in strife. If a millstone should roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaish's course of day consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe, and on the contrary, an idle prater, who neglects his prayers, and a slave to his passion who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating any thing that

در میان آید و بگوید هرچه بزبان آید رندست اگرچه 705
درعباست

قطعه

ای درونت برهنه از تقوی وز برون جامه ربا داری
پرده هفت رنگ در بگذار تو که درخانه بوریا داری

حکایت ۲۸

710

دبدم گل تازه چند دسته برگنبدي از گیاه بسته
گفتم چه بود گیاه ناچه ز تاد در صف گل نشیند او نیز
بگربست گیاه گفت خاموش صحبت نکند کرم فراموش
گر نیست جبال ورنک و بویم آخر نه گیاه باغ اویم
من بنده حضرت کریم پرورده نعت قدیم 715
گر بی هنرم و گر هنرمند لطفست امیدم از خداوند
با آن که بضاعتی ندارم سرمایه طاعتی ندارم

falls in his way, and saying whatever comes uppermost, such an one is a profligate, altho' he wears nothing but a blanket. O thou whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy; hang not a gorgeous curtain before the door of a house conficted of needs.

TALE XLVIII

I saw some rose-gays of fresh roses tied to a dome with some grass. I said, "what is this worthless grass that it should thus be in the company of roses?" The grass wept and said, "be silent, the benevolent forget not their associates; altho' I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of showing my obedience;

او چاره گار بنده داند چون هیچ وسيلتش نباند
 رسيدست که مالکان تحرير آزاد کنند بنده پير
 720 اي بار خدای گيتي آرای بر بنده پير خود ببخشي
 سعدي ره کعبه رضا گیر اي مرد خدای خدای گیر
 بد بخت کسی که سربتابد زين در که اندر دگر نیابد

حکایت ۴۹

حکیمي را پرسیدند از شجاعت و سخاوت کدام بهترست گفت
 725 آنرا که سخاوت هست بشجاعت حاجت نیست

بیت

نوشتست بر گور بهرام گور که دست کرم به زبازوی زور

قطعه

نباند حاتم طایی و لیک تاباید بماند نام بلندش به نیکوین مشهور
 730 ز کوه مال بدر کی که فضلہ ز را چو باغبان ببرد بیدش دهد اندکور

he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God who hast ornamented this world with thy creatures, bestow liberty on this time old servant. O Sady pursue the road to the temple of resignation. O man of God walk in the path of righteousness. Unfortunate is that person, who turns his head from this gate, since he will not be able to find another.

TALE XLIX.

They asked a wife man which was preferable, fortitude or liberality? he replied, " he who possesses liberality hath no need of fortitude. It is inscribed on the tomb of Bahman-Guar, that a liberal hand is preferable to a strong arm." Hatim Tai no longer exists, but his exalted name will remain famous for virtue to eternity. Distribute the riches of your wealth in alms, for when the husbandman topps off the exuberant branches from the vine, it produces an increase of grapes.

باب سیویم در فضیلت قناعت

حکایت ۱

خواهند مغربی در صف بزازان حلب میثقت ای خداوندان
 نعت اگر شمارا انصاف بودی و ما را قناعت رسم سوال از جهان
 برخاستی

5

قطعه

ای قناعت توانم گردان که ورائی توهیچ نعت نیست
 کنج صبر اختیار لغبانست هر کرا صبر نیست حکمت نیست

حکایت ۲

دوام برزاده در مصر بود اندیکي علم آموخت و دثاری مال
 اند وخت آن عاده عرشه و ایی عزیز مصر گشت پس این نوانگر
 بچشم حقارت در ذویه نظر کردی و گفتی من سلطنت رسیدم
 و توهیچنان در مسکنتم بهاندی گفت ای برادر من ذکر نعت

CHAPTER III.

Of the excellency of Contentment.

TALE I.

An African merchant at Aleppo, in the quarter occupied by the dealers in linen cloths, was saying, "O wealthy Sir, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O contentment, make me rich, for without thee, there is no wealth. Let us have our share of patience in retirement. Whosoever hath not patience, neither doth he possess philosophy.

TALE II.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning, and the other gained wealth, the former became the most learned man of his time, and the other Prince of Egypt. As regards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O brother it behoveth me to be the more thankful

باریتعالی بر منست که میراث پیغمبران یا قتم یعنی علم و تو

15. میراث فرعون و هامان یعنی ملک مصر

منوی

من آن مورم که دریایم بهالند نه زنبورم که از نیشم بنالند
گج اخود شکر این نعت کذارم که زور مردم آزاری ندارم

حکایت

20. درویشی را شنیدم که در آتش فاقه میسوخت و خرقة بر خرقة

میدوخت و تسلی خاطر خود بدین بیت میکرد

بیت

بنان خشک فناعت گویم و جامه دلخ

که بار محنت خود به که بار منت خلف

21. کسی گفتش چه نشینی که فلان در این شهر راجع کریم دارند

و کرم عظیم میان بخد مت آزادگان بسته و بر در دلها نشسته

to the divine Creator, since I have feared the just fitness of the prophets, that is, of them; and you have got the portion of Pharaoh, and Hiram, or the kingdom of Egypt. I am the ant, which creeps under their feet, and not the wisp, of which they complain. How shall I express my grateful sense of such feeling, that I am not pelted of the means of oppressing mankind?"

TALE III.

I heard of a dervish who was suffering great distress from poverty, and being poor upon patch, but was comforted himself with the following verse, for I have heard much stale preach, and a comic word in stock, and it is better to bear the weight of one's own sorrows, than to tell the tale of obligation to a mankind. So much, I am told, is why do you sit quiet, would not you see in this city a Lord rich, and possess universal benevolence, being ever willing to assist the poor, and always ready to comfort every heart?

اگر بر صورت حال تو مطلع گردد پاسخاطر عزیزان منت دارد
گفت خاموش که در نیستی مردن به که حاجت پیش کسی
بودن که گفته اند

30

قطعه

هم رقعہ دوختن بم و الزام کنج صبر کز بر جامہ رقعہ برخوردار خواجگان نوشت
حقا که با عقوبت دوزخ برابرست رقتن بپای مردی هب سایه در بهشت
حکایت ۲

یکی از ملوک اعجم طبیبی حادق بخد مت مصطفی علیه السلام
فرستاد سالی چند در دیار عرب بود کسی بتحررتی پیش او نیامد 35
و معالجتی از وی در نخواست روزی پیش سید الانبیاء علیه السلام
آمد و گله کرد که مرا برای معالجت اصحاب فرستاده اند و در این
مدت هیچ کس بمن التفات نکرد تا خد متی که بر این بنده معین
است بجای آرم رسول علیه السلام فرمود که این طایفه را طریقتست که
تا اشتها غالب نشود چیزی نخورد و هنوز که اشتها باقی باشد 10

If he were apprized of your condition, he would consider it an obligation to satisfy our want." He replied, "Be silent, for it is better to die of want, than to expose our ecclesiastics to any one; for they have said, that to sew patch upon patch, and be patient, preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradise by the help of one's neighbour.

TALE IV.

One of the kings of Persia sent a skilful physician to Mûstufa, upon whom he reigned. He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained saying, "They sent me to dispense medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "it is a rule with these people never to eat until they are hard pressed by hunger; and to leave off eating, whilst they have a good appetite."

دست از طعام باز دارند حکیم گفت اینست موجب تندرستی پس
زمین خدمت ببوسید و برفت

مننوی

سخن انشد کند حکیم آغاز یاسر انشست سوی لقمه دراز
45 که زنا گفتنش خلیل زاید یازنا خوردنش بجان آید
لاجرم حکمتش بود گفتار خوردنش نندرستی آرد بار

حکایت ۵

یکی بود، سمار کردی و باز بشکستی، تا یکی از شاهان بدو گفت
چنین میدانم که بسیار خوردن عادت داری، و فید نفس از موی
50 بار بکترست یعنی نوبه و نفس را چنین که تو میپزری زنجیر بشناسند
و آید روزی که ترا بدر

بیت

یکی بچه شرگ می پرورید جو پرورده شد خواجه را پرورید

The physician said, "this is the way to enjoy health." He then made his obeisance and he parted. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.

TALE V

A certain man having made many vows, which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal, and that your resolution to restrain your appetite is weaker than a hair, whilst your appetite in the matter you indulge in, would break a chain; but a day may come when this intemperance may destroy you. Somebody nourished a wolf's whelp, which when full grown tore his master to pieces.

حکایت ۶

۵۵ ق ر سیرت ارد شیر بابکان آمده است که حکیم عرب را پرسید که روزی
 چه مایه طعام باید خورد گفت صد درهم سنگ کفایت میکند گفت
 این قدر چه قوت دهد حکیم گفت هذا البتة اربع مائت و مائت و
 علي ذلك فانك حامله يعني ابن قدر ترا بر پاي هبي دارد
 و هر چه بر این زیاد کنی تو حبال آنی

60

بیت

خوردن برای زیستن و نکر کردنست تو معتبد که زیستن از بهر خوردنست

حکایت ۷

دود روش خراسانی ملازم صحبت یکدش سیاحت کردند
 یکی ضعیف بود که بهر دوشب افتار کردی و آن دگر فوی که
 ۶۵ روزی سه بار خوردی قنار را بردر شهری شهرت جا سویی
 کز قنار آمدند و هر دو را بخانه کردند و درش بخیل بر آوردند
 بعد از دو هفته معلوم شد که بی گناهند و بکشانند قوی را

TALE VI.

In the annals of Middle Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred dirahms was sufficient. The king asked what strength could be derived from so small a quantity. The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. We eat to live and praise God; you believe that you live to eat."

TALE VII.

Two durwâishes or Persian who had entered into strict intimacy, travelled together: one who was infirm would eat for two days, and the other who was robust, used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man

دیدند مُرد و وضعیفه جان به سلامت بُرد و درین عجب بهاندند
 حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار
 70 بود طاقت بی نوائی نداشت هلاک شد و آن دیگری خوشمن
 و اربود بر عادت خود بهر کرد و به سلامت بهاند
 قطعه

چو کم خوردن طبعیت بند کسی را چو سختی پیمیشش آبد سهل گیرد
 و گرنه پرورست اندر فراخی چو نشتی بیند از سختی بهبرد

حکایت ۸

75

یکی از حکما پسرش را نهی کرد از بسیار خوردن که سبزی
 مرد را رانخور دارد گفت ای پدر رُش سَنَی بکشد نشنید که
 ظریفان گفته اند بسیاری مُردن به که گرسنگی بُردن گفت
 اندازه نهد ار که قال الله تعالی کُلُوا و اشربوا و لا تسرفوا

بیت

80

به چندان بخور کرد هانت بر آید نه چندان که از ضعف جانت بر آید

And, and the infirm one alive. They were afterwards at the circumstance, but a philosopher said, that the contrary would have been more wonderful, for the one, who was a great eater, was not able to support abstinence, and the other who was weak, through his debility, and being used to failing, had happily escaped. Another who has accidentally learnt to eat sparingly, when difficulty occurs, bears it easily, but in time of plenty he has been apt to pamper himself, when he meets with little he looks after it.

TALE VIII.

A certain wise man admonished his son, by offering to excess, he was not to eat more than four loaves. The son answered, "O father! hunger kills, and having seen the ravings of the furies, that it is better to die of excess, than to suffer the pangs of hunger." The father replied, "be moderate, for God hath said, eat ye, and drink, but use no excess. Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness."

قطعه

با آن که در وجود طعامست حضانفس
رنج آورد طعام که بیش از قدر بود
گر گشکر خوری بتکلف زیان کند
ورنای خنک دیر خوری گشکر بود

حکایت ۹

رنج خوری را گفتند دلت چه میخواهد گفت آنچه دلم هیچ نخواهد

بیت

معدۀ چو بر گشت و شکم درد خاست
سود ندارد هیچ باب راست

حکایت ۱۰

قصابی را در شهر واسطه بر صوفیان درمی چند گرد آمده بود هر روز
مطالبت کردی و سخنهای باخشونت گفتی اصحاب از تعنت او خسته
خاطر بودند و جز از تحویل چاره نبود صاحب دای از آن میان گفت
نفس را وعده دادن بطعام آسانتر است که قصاب را بدرم

Although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat confree of roses without inclination it is pernicious; but dry bread after fast is as delicious as confree of roses."

TALE IX.

They asked a sick man, what his heart desired? he replied "only this, that it may desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection."

TALE X.

A butcher in the city of Wasir, to whom the Sufies had contracted some debts, every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A human of their fraternity, said, "it is easier to satisfy the appetite with a promise of food than to put off the butcher with a promise of payment:

قطعه

ترک احسان خواجه اولیتر کا حتمال خفای بوابان
بتنه ای گوشت مردن به که تقاضای زشیت قصابان

حکایت ۱۱

100

جوانهر دی را در جنگ تاتار جراحی هول ناک رسید کسی گفتش فلان
بازرگان نوشدارو دارد اگر بخواهی شاید که قدری بدهد و بوبند
آن بازرگان به بخل معروف بود

بیت

گر بجای نانش اندر سفره بودی آفتاب

105

تا قیامت روز روشن کس ندیدی در جهان

جوانهر گفت اگر نوش دارو خواهم ده دیاندهد و اگر نهدهد منفعت
کند یا نکند بهر حال از خواستن زهر فایده نیست

It is better to relinquish the favor of the great man, than to suffer violence from his porter. It is better to die for want of meat, than to endure the importunities of the butcher."

FABLE XI.

A certain gallant man was grievously wounded in an expedition against the Tartars, some body said such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied, "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison.

بیت

هرچه از دُونان بخت خواستی در تن افزودی و از جان کاستی ۱۰
و حکیمان گفته اند اثر آب حیات فی البدل بآب روی فروشد
و انا نضره که مُردن بعزت به از زندگانی بهذلت

بیت

اثر حفظل خوری از دست خوشخوی
به از شیرینی از دست ترش روی ۱۱۵
حکایت ۱۲

یکی از علما خوردند بسیار داشت و کفاف اندک بایکی از بزرگان
که حسن ظن بلیغ در حق او داشت بخت روی از توقع وی درهم
کشید و تعرض سوال از اهل ادب در نظرش ناپسند آمد

120

قطعه

ز بخت روی ترش کرده پیش یار عزیز
مرو که عیش برو نیز تلخ گردانی

"That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the fables have said, if the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honorable death is preferable to a delightful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweet-meal given by one who has a crabb'd countenance."

TALE XII.

A certain learned man, who had a large family to support, with very scanty means, represented his case to a great man, who entertained a favourable opinion of him. He disapproved of the application, deeming it unworthy of a man of spirit. When you are satisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow.

بهاجتي که روی تازه روی و خندان روی

فرو نه بندد کار کشاده پیشانی

125 آورده اند که اندکی در وظیفه او زیادت کرد و بسیاری ارادت کم

پس از چند روز چون محبت معهود برقرار ندید گفت

بیت

بیس البطاعم حین الذل نکسبها القدر منتصب والقدر مغفوض

بیت

130 نمانم افزود و آب رویم گاست بی نوائی به از مذلت خواست

حکایت ۱۳

درویشی را ضرورتی پیش آمد کسی گفتش فلان نعمت بی قیاس

دارد اگر بر حاجت تو وافق گردد دهانادر نفس ای آن توفیق روا

ندارد گفت من او را ندانم گفت منت رهبری کنم دستش بگرفت

35: نابهنر آنکس در آورد درویش یکی را بد لب فرو هشته و تند

نشسته سخن گفت و باز گشت گفتن چه کردی گفت عطای او

بلقاي او بخشیدم

When you expose your distress, perceive a lively and smiling appearance; he never fails in his pursuit, who maintains a joyful countenance. It is said that the great man increased his portion a little, but treated him with contempt then formerly. After some time, perceiving this diminution of affection, he said, " Evil is that food which you obtain in the time of distress; the kettle is taken from the hearth, but your reputation is damaged."

He increased my bread, and lowered my honor, it is better to be destitute of means, than to suffer the disgrace of solicitation.

TALE XIII.

A durvaish having a pining want, longed very hard to him, " such an ever increasing wealth, and were he apprized of your condition, he would yet prefer an effort to happen in supplying you." He answered, " I do not know him." The other said, " I will convince you; and taking hold of his hand showed the way to his house. The durvaish on beholding one sitting, who had a hunched hip, and a severe countenance, said nothing, but returned. The other asked what he had done." He replied, " I gave his bounty, in exchange for his visit."

قطعه

مهر خاجت بنزد يك ترش روي كه از خوي بدش فرسوده گرد ي
اگر نوي غم دل با كسي نوي كه از رويش بنقد آسوده گرد ي 140

حكايت ۱۲

خشك سالي د را سگند ريه پديد آمد چنانكه عنان طاقت
خلق از دست رفته بود و درهاي آسمان بر زمين بسته و
فرياد اهل زمين با آسمان پيوسته

145

قطعه

نهاند جانور از وحش و طير و ماهي و مور
كه بر فلک نشد از بينواي افغانش
عجب كه دود دل خلق جمع مي نشود
كه ابر گردد و سيلاب ديد و بارانش

در چنين سالی مُضْطَرِّي دور از دوستان كه سخن در وصف 150

Expose not your want to one of a four countenance, for you will be distressed by his ill-nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment."

TALE XIV.

There happened one year, such a drought at Alexandria, that men could not support it with patience; the doors of heaven were shut against the earth, and the lamentations of all creatures reached the sky. There was neither bird, beast, fish nor insect, which had not sent up its petitions to heaven. It is wonderful that the flocks of the aspirations from the hearts of all creatures, should not have collected in the form of clouds, and their tears been converted into an inundation of rain. In such a year an hermaphrodite (to be such an one from our friends!) as using words to describe him,

او ترک ادبست خاصه در حضرت بزرگان و بطریق اہمال از
سر آن در گذشتن ہم نشاید کہ طایغہ بر عجز گویندہ چہ
کنند پس بدین دو بیت اختصار کنیم کہ اندکی دلیل
بسیاری بود و مُشتی نہ تہ خرواری
قلعہ

155

تتری گر کشد مُخَنَّت را تتر برادر نہ باید کُشت
چند باشد چو جسر بغدادش آب در زہر آدمی بر پشت
چنین شخصی کہ طرفی از نعت او شنیدی در این سال نعت
بیکران داشت تندرستانرا سبم و زردادی و مسافرانرا سفرہ
160 نہادی ثروہی درویشان از جور فاقہ بجان آمدہ بودند
آنہنک د مروت او کردند و مشورت بہن آوردند سر از موافقت
باز زدیم و گفتیم

قطعہ

نخورد شیر نیم خورنہ سگ و ریسختی بہیرد اندر غار

is contrary to good breeding, especially in polite company. But at the same time, it is proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. I am a little as judge of much, an animal is a sample of an ass-load. In a Tartar proverb it is that hermaphrodite, no one could require his blood in retaliation. How long the creature remained on the bridge at Baghdad, which has water running under, while men are passing over it. This person, of whom I have given some description, was at that time a great benefactor to the weak, among the needy he distributed gold and silver, and received a great number of the statement of travellers. A company of dwarfs, pushing with wheels, came to him to have accepted his invitation, and came to ask his advice. I disdained to receive their inclination, are said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den."

تن به بیچارگی و گرسنگی بنه و دست پیش سفلہ مدار 165

گر فریدون شود بنعت و مال بی هنر را بهیچ کس مشبار
پرنیان و نسیمج. بر ناهل لا جور و طلاست برد یوار

حکایت ۱۵

حاتم طائی را گفتند از خود بزرگتر همت در جهان دیدہ یا
شنیدہ گفت روزی چهل شتر قربان کردہ بودم و با امرای 170
عرب بکوشه صحرا بیرون رفتم خار کنی را دیدم کہ پشتہ خار
فراهم آوردہ گفتم بهمانی حاتم چرانروی کہ حلقی بر سباط
او گرد آمدہ اند گفت

بیت

هر کہ نان از عمل خوش خورد منت حاتم طائی نہ برد 175
من اورا بہت و جوانمردی برتر از خود دیدم

حکایت ۱۶

موسی پیغمبر علیہ السلام درویشی را دید کہ از برہنگی

In the present case, submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Feridoon in wealth, and power, yet account him no body. The variegated silk and fine linen on the back of a block head, are lapis lazuli and gold on a wall."

TALE XV.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble minded than himself. He replied, " One day, after having sacrificed forty camels, I went along with an Arab chief to the start of a desert, where I saw a labourer who had made up a bundle of thorns, whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, whosoever catch bread from his own labour, will not think to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality."

TALE XVI.

Thus the prophet, upon whom be peace, saw a dervish, who for want of cloaths,

- بريك اندر نهان شده بود بگفت يا موسي دعائي بكن تا
 180 خدای تعالی مرا كفاف دهد كه از بيطاقتي بجان آمدن
 موسي عليه السلام دعا كرد تا حق تعالی او را دستگاهي
 داد پس از چند روزي كه از مناجات باز آمد دیدش گرفتار
 و خلعتي انبوه بر او نهد آمد. گفت اين را چه حالتست گفتند
 خبر خورد و وعربده كرد و يكي را كشته اكنون قصاص ميكنند

بيت

185

گر به مسكين اگر پر داشتني تخم كنه شك از جهان برداشتي
 عاجز باشد كه دست قدرت يابد برخيزد و دست عاجزان برتابد
 موسي عليه السلام بحكمت جهان آفرين اقرار كرد و از تجاسر
 خویش استغفار و آبت و لو بسط الله الرزق لعباده لبغوا
 190 في الارض بر خواند

بيت

ما ان الخاضك با مغرور في الخمار حنى هلكت فليت النمل لم يدار

had hidden himself in the sand; he said, "O Moses, implore God to bestow on me a subsistence, for I am perishing in distress." Moses prayed, and God granted him assistance. Some days after, when Moses was returning from performing his devotions, he saw the durwaish approached and a crowd of people gathered round him. On inquiring what had happened to him; they replied, "having drank wine, he made a disturbance and killed a man: now they are going to exact retaliation." If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean watch should happen to get into power, he would become insolent, and twirl the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe, and asked pardon for his boldness; repeating the following verse of the Koran, "If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth." O vain man, what hast thou done to precipitate thyself into distraction? Would that the ant had not been able to fly!

نظم

سِفله چو جاه آمد و سیم و زرش سیلی خواهد بضرورت سرش
این مثل آخر نه حکیمی زدست مور همان به که نباشد پرش 195

حکایت

پدر را عسل بسیار ست ولیکن پسر گرمی دارست

بیت

آنکس که توان نثرت نمیگرداند او مصلحت تو از تو بهتر داند

200

حکایت ۱۷

اعرابی را دیدم در حلقه جوهریان بصره حکایت هپی کرد
که وقتی در بیابان راه گم کرده بودم و از زاد راه بیاورم
چیزی نمانده بود و دل بر هلاک نهاده بودم که ناگاه کیسه
یا قتم بر آرم و ارید هرگز آن ذوق و شادی فراموش نکنم که
پنداشتم که گندم بریانست و باز آن تلخی و ناامیدی که معلوم 205
کردم که مروارید ست

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the case of a sage? It were better for the ant not to have wings. Our heavenly father hath Love in abundance, but his son is afflicted with a terrible complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourself.

TABLE XVII.

I saw an Arab sitting in a circle of Jewellers of Bafrah, and relating as follows, "Once on a time, having mist my way in the desert, and having no provisions left, I gave myself up for lost, when I happened to find a bag full of pearls, I shall never forget the relief and delight that I felt on finding it to be fine wheat; nor the bitterness and despair which I suffered, on uncovering that the bag contained pearls.

تطعمه

دربیا بان خشک و ریگ روان تشنه را در دهان چه در چه مدد
مرد بی توشه کاو فتاد از پای در کمر بند او چه در چه خرف

حکایت ۱۸

210

یکی از عرب از غایت تشنگی هپی گفت

نظم

یا لیت قبل میتی یوما افوز بهیتی
نهر تلاطم رکبتی فاضل املا قربتی
215 هچنین در فاع بسیط مسافری کم شده بود و فوت و قوتش نهاند
و در می چند بر میان داشت بسیار بگردید راه بجای نبرد
و بسختی هلاک شد طایفه پرسیدند در مه پایش رویش نهان دیدند
و بر خاک نبشته

In the parched desert of quick sands, pearls or shells, in the mouth of the thirsty traveller, are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle gold or potsherds."

TALE. XVIII.

An Arab labouring under excessive thirst exclaimed, "I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather sack with water."

In like manner a traveller who had lost his way in the great desert, had neither strength nor provisions remaining; but a few diems in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of Arabs arrived, and saw the diems lying before his face, and the following words written on the ground.

قطعه

گر هرنه زر جعفري دارد مرد بی توشه بر نئید کام 220
در بیابان گجیر سوخته را شلغم پخته به که نقره خام

حکایت ۱۹

هرگز از دور زمان ننالیده بودم و روی از گردن آسمان در هم
نکشیده مگر وقتی که پایم برهنه بود و استطاعت پای پوشی نداشتم
بجامع کوفه در آمدم دلتنگ یکی را دیدم که پای نداشت سپاس 225
و شکر نعت حق بجای آوردم و بر بی کفشی صبر کردم

قطعه

مرغ بریان بچشم مردم سیر کبوتر از برگ تره بر خوانست
و آن که را دستگاه و قدرت غیبت شلغم پخته مرغ بریانست

230

حکایت ۲۰

یکی از ملوک با تني چند از خاصان در شکارگاهی بزمستان از

"If the man destitute of food were possessed of pure gold, it would avail him nothing
To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of
more value than virgin silver."

TALE XIX.

I never complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man who had no feet left to praise and thanksgiving to God, for his bounty towards men; and bore with patience the want of shoes. A boiled fowl in the eyes of one who has satisfied his appetite, is of less estimation, than a leaf of greens on a dish, but to him who hath not the means of procuring food, a boiled turnip is equal to a boiled fowl.

TALE XX.

A certain king, attended by some of his principal nobility, on a hunting party, in the winter, was delighted at a long distance from any town. Having discovered the cottage of a pea-

عبارت دور افتاد شب در آمد خانه دهقانی دیدند ملک گفت شب
 انجار ویم تا زحمت سرمان باشد یکی از وزیران گفت لایق قدر
 پادشاهان نباشد التجا بخانه دهقانی رکیک بردن اینجا خپه زیم
 235 و آتش افروزیم دهقار خبر شد ما حضری از طعام ترتیب کرد و پیش
 سلطان بُرد و زمین خدمت ببوسید و گفت قدر بلند سلطان بدین
 قدر نازل نشدی ولیکن نخواستند که قدر دهقان بلند شود ملک
 راستن گفتن او مطبوع آمد شبانگاه به نزل او نقل کردند بامدادان
 خلعت و نعتش بخشید شنیدم که در رکاب ملک قدمی چند

240 میرفت و میگفت

قطعه

ز قدر و شوکت سلطان نکشت چیزی کم
 ز انقباط بهمان سرای دهقانی
 کلاه گوشه دهقان بافتاب رسید
 245 که سایه بر سرش افکند چون تو سلطان

lan, the king said, "let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "it is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot, and light a fire." The peasant being apprized of the circumstances, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth said, "The Sultan's high dignity will not suffer any degradation by this condescension, but such gentlemen are not willing that the peasant's humble state should be exalted. The king approved of his speech, and passed the night in the cottage. In the morning, he bestowed on the peasant a diadem and money. I heard that he accompanied the king's attendants, and said, "The king's dignity and splendor have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof, but the corner of the rustic's cap has been exalted to the sun, by such a monarch having overshadowed his head."

حکایت ۲۴

تدای هول را حکایت کنند که نعبت وافر داشت یکی از ملوک
 ۱۴۰ گفت می نباید که مال بیکران داری و ما را مهی هست اثر برخی
 از آن دستگیری کنی بحکم عاریت چون ارتفاع ولایت رسد وفا کرده ۲۵۰
 شود گفت لایق فد ربلند خداوند جهان نباشد دست همت
 بهال چون من گدای آلودن که جو جو فراهم آورده ام گفت
 غم نیست که بتا تارمید هم که الخبینات للخبینین

بیت

قالوا عجین الکلس لیس بطاهر فلنا نسد به شقوق الہرز ۲۵۵

بیت

گر آب چاه نصرانی نه پاکست چهود مرد میشویم چه پاکست
 شنیدم که سراز فرمان ملک باز زد و حجت آوردن گرفت و شوخ
 چشمی کردن ملک فرمود تا مضنون خطاب از و بزجر و توبیخ
 ۲۶۰ مستخلص کردند

TALE XXI.

They tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him, "it appears that you are exceedingly rich, and as I have pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "it does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it grain by grain." He replied, "don't distress yourself on that account, as I shall pay it away to the Tartars. Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes. If the water of a well belonging to a Christian impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach

مثنوی

بلطافت چو بر نیاید کار سر به بی حرمتی کشید ناچار
هر که بر خویشتن نه بخشاید گر نه بخشد برو کسی شاید

حکایت ۲۲

265 بازرگانی را دیدم که صد و پنجاه شتر بار داشت و چهل بنده
و خدمتگذار شبی در جزیره کیش مرا به جبره خویش برد و همه
شب نیا را امید از سخنهای پریشان گفتن که فلان انبازم
بترکستانست و فلان بضاعت بهندستان و ابن کاغذ قبالة
فلان زمين است و فلان چیز را فلان زمین گاه گفتی که خاطر
270 اسکندریه دارم که هوای خوشست و گاه گفتی نه که دریای
مغرب مشوشست سعدی یا سفری دیگر در پیشست اثر آن کرده
شود بغیثت عمر خود بثنوشه بنشینم و ترک تجارت کنم گفتم
آن کدام سفر است گفت گوگرد پارسى بچین خواهیم بردن
شنیدم آنجا که عظیم قیامت دارد و از آنجا کاسد چینی بروم

When an effort cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness. When a person is not able to contribute of himself, it is proper that one should hold force in hand.

TAE XXII.

I saw a merchant who possessed one hundred and fifty Camels laden with merchandise, and five slaves and servants. One day, in the land of Khar, he entered a house in his own apartment, and the two who were there did not cease talking foolishly, saying, "I have such and such property in Tartary, and such goods in Hualooling; these are the title deeds of such a piece of ground, and for this matter too an one is fortunate. Sometimes he would say, "I have an inclination to go to A'ia-tai, the air of which is very pleasant; then again, no I will not go, because the M'aterran is far to be seen. Once, I have an idea of journey in contemplation, and after I have performed that, I will pass the remainder of my life in retirement and love of trading." I asked what journey it was. He replied, "I want to carry Persian shawl-bone to China, where I have heard it bears a very high price; from thence I will transport China-ware to Greece;

و ديباي رومي بهند و بولاد هنددي بحلب و آئينه حلبی 275
 به بين و برد يپاني بپارس و ازان پس ترک تجارت کنم
 و بد و گاني بنشينم چندی ازین مالىخوليا فروخواند که
 پيش طاقت گفتنش نهاند گفت اي سعدي تونيز سخني بثوي
 از آنها که دیده و شنیده گفتم

280

نظم

آن شنیدستی که در صحراي غور بار سالاري بيقتاد از ستور
 گفت چشم تنگ دنیا دار را يا قناعت پُر کند يا خاک گور

حکایت ۲۳

مالدار را شنیدم که به بخل چنان مشهور بود که حاتم طائي
 بسپاخا ظاهر حالش بنعت آراسته و خست نفس جبلي در نهادش 285
 همچنان متبکن که ناني بجاني از دست ندادي و گربه
 ابي هريره را بلقمه ننواختي و سگ اصحاب کيف را استخواني

and take the procades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo, I will convey to Yemen, and from thence go with striped cloths to Persia, after which I will leave off trade, and sit down in my shop." He spoke so much of this foolishness, that at length, being quite exhausted, he said "O Sady, relate also something of what you have seen and heard." I replied, "have you not heard, that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel. He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I heard of a certain rich man, who was as notorious for parsimony, as Hatim Tai for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radical, that he never gave even a loaf of bread to any one; he would not have bestowed a scrap on the cat of Abu Huraïra, nor thrown a bone to the dog of the companions of the cave.

نیند اختي في الجبله خانه اُورا کسی ندیدی در کُشان و
سفره اُورا سر کُشان و

بیت

290

درویش بجز بوي طعاش نشیدی
مُرغ از پس نان خوردن اوریزه نچیدی
شنیدم که درد ریای مغرب راه مصر برگرفته بود و خیالی
فرعونی در سر قوله تعالی حتی اذا ارکه الغرق ناگاه
295 باد مخالف گرد کشتی برآمد چنانکه گفته اند

بیت

باطبع ملولت چه کند دل که نسازد
شرطه همه وفتی نبود لایق کشنی
دست دعا بر آورن و فریاد سی فاید و گردن گرفت فال الله
300 تعالی فان اركبوا في الفلك دعوا الله

In short, no one ever saw his door open, nor his table spread. A dervish never knew his victuals, excepting by the smell, nor did ever pick up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharaoh in his imagination, according to the word of God, "until the time that he was drowned." Suddenly a contrary wind adrift the ship in the manner as they have said, "Was not the heart do that it may not accord with your foretold disposition, the wind is not always favorable for the ship." He lifted up the hands of supplication, and uttered ineffable lamentations. God hath said, "When you embark on ships offer up your prayers unto the Lord.

بیت

دست تضرع چه سود بنده محتاج را
وقت دعا بر خدا وقت کرم در بغل

قطعه

از زروسیم راحتی برسان خویشان هم تبتعی برگیر 305
دان که این خانه از تو خواهد ماند خشتی از سیم و خشتی از زرگیر
آورده اند که در مصر اقارب درویش داشت ببنیت مال او
توانگر شدند و حامی کهن بهرگ او بدریدند و خزود میاطی
ببریدند هم در آن هفته بکی را دادم از ایشان بر باد پای روان
و غلامی بری پیکر د پای او دوان با خود گفتم 310

قطعه

وہ کہ گر مردہ باز گردیدی بیجان نبیلہ و بموند
رد میراث سخت تر بودی وارثانرا ز مرگ خوبندانند
بسابقہ معرفتی کہ میان ما بود آستینش بکشیدم و گفتم

Of what benefit will it be to the friend, in the time of need, to lift up his hands in imploration, which are excited by long prayers, but when any favor is wanted are folded under his arms? But we can furnish ourselves with silver and gold, and from thence derive also benefit yourself. Know thou, that it is decreed thy's will remain, use therefore bricks of gold, and bricks of silver. The poet related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same way I saw one of them riding a fleet horse, with an angelic youth running after him. I said, "Alas! that man should return more left his tribe and relations, the heirs would feel more sorrow in relieving his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said,

بغور ای نیک سیرت سره مرد کان نگون بخت گرد کرد و نظرون

حکایت ۲۲

میاد ضعیف را ماهی نوي درد ام افتاد طاقه ضبط آن
نداشت ماهی برو غالب آمد و دام از دستش در رفت و برفت

قطعه

320

شد غلامی که آب جوي آرد آب جوي آمد و غلام ببرد

دام هر بار ماهی آوردی ماهی این بار رفت و دام ببرد

دیگر صیادان در بغ خورند و ملامتش کردند که چنین

صیدی در دامت افتاد و نتوانستی نگاه داشتن گفت ای

325 برادران چه توان کرد که مرا روزی نبود و ماهی را همچنان

روزی مانده بود

حکایت

صیاد بی روزی درد جله ماهی نگیرد و ماهی بی اجل بر

خشکی نه میرد

"Enjoy thou, O good man of happy endowments, that wealth, which the late possessor accumulated to no purpose."

TALE XXIV

"A powerful fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river, the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped and carried away the net. The other fishermen grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He replied, "Alas my brethren! what could be done, seeing it was not my lucky day, and the fish not yet a day remaining? A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

دست و پا بُرده هزار پائی را بگشت صاحب دلی برو بگذشت
و گفت سبّه جان الله با هزار پاي که داشت چون اجلش فرا رسید
از بي دست و پاي نتوانست گریخت

مثنوي

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زیر و قصب مصري بر سر کسی گفت ای سعدی چگونہ می بینی
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بیت

قد شابه بالوري حمار عجل جسد اله خوار

TALE XXV.

One who had neither hands nor feet having killed a mulepede, a pious man passing by said, "Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one's dilemma of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow.

TALE XXVI. -

I saw a fat blockhead clad in a rich dress, and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sîdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water gold. In truth amongst men he is an Als with the form and bleating of a Calt.

باد مي نتوان گفت مانند اين حيوان
مگر دراعه و دستار و نقش بيرونش
بگرد درهه اسباب و ملك هستي او
كه هيچ چيز نيابي حلال جز خونش
قطعه

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شريف اگر متضعف شود خيال مير
كه پاينده بلندش ضعيف خواهد شد
در آستانه سپين بهيخ زر بزند
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350

دزد ي گدايي را گفت شرم ندي كه از براي جوي سيم
دست پيش هر ليم دراز ميكني گفت
بيت

دست دراز بي يك حبه سيم به كه ببرند بدانگي ونيم

You cannot say this brute resembles a man, excepting in his garment, his turband and external form; of all his property, estate and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened, but should a few be so rich as to drive a gold nail into his door threshold, do not on that account esteem him noble."

TALE XXVII.

A thief said to a merchant, "are you not ashamed to hold out your hand to every forlorn wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

حکایت ۲۸

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۹ بود و از حلق فراخ و دست تنگی بغان و شکایت پیش پدر بُرد

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کامی بکف آرم .

بیت

365 فضل و هنر ضایعست تا نماند

عود بر آتش نهند و مشک بسایند

پدر گفت ای پسر خیال معال از سر بدر کن و پای قناعت در

دامن سلامت کش که بزرگان گفته اند دولت نه بکوشید نیست

چاره کم جوشید نیست

بیت

370

کس نتواند گرفت دامن دولت بزور

کوشش بی فایده است و سپه برابروی کور

TALE XXVIII.

They tell a story of a wrecker, who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put lignum aloe on the fire, and rub musk. The father said,

"O son get out of your head impracticable imaginations, and draw back the foot of contentment within the skirt of safety, for the sages have said. Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, it is lost labour to anoint the eyes of the blind with salve.

بیت

اگر بهر سرمویت هنر دوصد باشد
 هنر بکار نیاید چو بخت بد باشد

375

بیت

چه کند زورمند وارون بخت
 بازوی بخت به که بازوی سخت

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 و مجاورت خلان و تحصیل جاه و ادب و مزید مال و مکسب و
 معرفت یاران و تجربت روزگار آن چنانکه سالکان طریقت
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قطعه

385 تابد و کان و خانه در گروی هرگز ای خام آدمی نشوی
 برو اندر جهان تفرج کن پیش از آن روز که جهان بروی

It every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength." The son said, "O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to see wonders, and to hear strange things; the view of cities, the conversation of mankind, the acquisition of honor, and attainment of manners, the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety." As long as you stick to your shop, and to your house, never, O foolish man, will you become a man. Go and travel over the world, before the time shall arrive for your quitting it."

R r.

پدر گفت ای پسر منافع سحر برین نمرط که گفتی بسیارست
 ولیکن پنج طایفه را مستلیمست اول بازرگانی که با وجود
 نعبت و مکنت و غلامان و کنیزکان دلاویز و شایردان چابک
 دارند هژروز بشهری و هر شب بمقامی و هر دم بتفرج گاهی 390
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قطعه

منعم بکوه و دشت و بیابان غریب نیست
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 و آنرا که بر مراد جهان نیست دسترس 395
 در زاد و بوم خویش غریبست و ناشناخت
 دوم عالیهی که بمنطق شیرین و نوت فصاحت و مایه بلاغت
 هر جا که رود بخند متش اقدام نمایند و اکرام کنند

قطعه

وجود مردم دانا مثال زرد است که هر کج که رود قن رو قیه تش دهند 400

The father made answer, "O son, the advantages of travelling in the manner that you have set forth are doubtless very great, but most especially for five classes of men. First, The merchant, who possessing wealth and dignity, with beautiful slaves and handmaids and active servants may pass every day in a new city, and every night in a different place, and may every where in delightful spots recreate himself with worldly luxuries: The rich man is not a stranger, either in the mountains nor in the deserts, wherever he goes he pitches his tent and takes up his quarters: whilst he who possesses not the comforts of life, but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge, wherever he goes is universally sought after, and respected.

بزرگ زاد نهادان بشهر و امانند که در دیار غربیش بهیچ نستانند
 سیوم خوبروی که درون صاحب دلان بهیچ لطف او میل کنند و
 دهبتش را غنبت شناسند و خد متش منت دانند که گفته اند
 اندکی جبال به از بسیاری مال روی زیبا تر هم دلپای خسته
 405 است و کلید درهای بسته

قطعه

شاهد اینجا که رود عزت و حرمت بیند
 و برانند بقهرش پدر و مادر خویش
 بر طاولس در اوراق مصاحف دیدم
 410 کفتم این منزلت از قدر تویی بینم بیش
 گفت خاموش که هر کس که حالش دارد
 هر کجا بای نهد دست نداردش بمن
 نظم
 چون در پسر موافقت و دلبری بود
 اندیشه بمست گزیدر از وی بری بود 415

The preference of a wife man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence. An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign country no one will receive for anything. Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honor to do him service. According to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a wounded heart, and is the key of the locked door. The beautiful person, wherefoever he goes, meets with honor and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of a Koran. I said, I consider this an honor much greater than your quality deserves. He replied, be silent, for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty, careth not for his father's anger.

او گوهرست کوصد فغی در میان مباحث

دار یتیم را همه کس مشتري بود

چهارم خوش آوازی که بکنجره د اودی آب از جریان و

مرغ از طیران باز دارد پس بوسیلت این قضیلت دل مردمان

صید کند و ارباب معنی بنادمت اورغمت نباید

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بیت

سبعی الی حسن اغانی من ذا الذی جس البثانی

قطعده

چه خوش باشد آواز نرم و حزین

425

بگوش حریفان مست صبوح

به از روی خوبست آواز خوش

که آن حفظ نفسست و این قوت روح

پنجم پیشه وری که بسعی باز و کفافی حاصل کند تاب روی

از بهر نان ربخته نشود چنانکه خرد مندان نعتند اند

He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser. Fourthly, a sweet singer, who with the throat of David arrais the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him. My attention is engaged in listening to a sweet voice; who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; "for the one gives sensual delight, and the other enlivens the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread. According to this saying of the wife.

تقطعه

139
 گریبیری رود از شهر خویش سختی و معنت نبرد پینه دوز
 و ریخرا بی فند از مهلکت گرسنه خُسپد ملک نیم روز
 چنین صفتها که بیان کردم در سفر موجب جمعیت خاطرست
 و داعیه طیب عیش اما آنکه ازین جمله بی بهره است بخيال
 135 باطل در جهان برود و دیگر کس نام و نشان نشنود

تقطعه

هران که گردش گیتی بکین او برخواست
 بغیر مصلحتش رهبری کند ایام
 کبوتری که دگر اشیان نخواهد دید
 140 قصاصی بر دش تابسوی دانه و دام
 پسر نفت ای پدر مول حکما را چه گونه مخالفت کنم که شغفه
 اندر زق اگر چه معسومست با سبب حصول آن تعلف
 شریطست و بلا اگر چه مقدرست از ابواب دخول آن احتراز
 واجب

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neeroze should wander out of his kingdom, he would keep hungry. The above-mentioned qualms, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight, but he who does not possess them, will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whosoever the revolutions of heaven in justice afflict, the world he leaves. The pigeon who is not to see his nest again, fate conducts to the pain and snare. The son said, "O father how can I contradict another maxim of the sages, which says, The necessities of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters."

رزق هر چند بی گمان برسد شرط عقلست جستن از درها

مگر چه کس بی اجل نخواهد مرد

تو مرو در دهان از درها

درین صورت که منم با پیل دمان بزنم و باشی زبان پنجه

در افکنم مصلحت آنست که سفر کنم که ازین پیش طاقت بی 450

نوابی ندارم

قطعه

چون مرد در فتاد ز جای و مقام خوش

دیگر چه غم خورد همه آفاق جای اوست

شب هر توانگری بسرای همی برد 455

در ویش هر کجا که شب آمد بسرای اوست

این بگفت و همت خواست و پدر را وداع کرد و روان شد و در

هنگام رفتن شنیدندش که میگفت

Although our daily bread doubtfully may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, and I have besides this inducement to travel, that I am no longer able to suffer indigence. When a man falls from his rank and dignity what has he more to concern himself about, he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the dervish is overtaken by night, that place is his inn." Thus he had, took leave of his father, asked his blessing, and departed. At his departure, he was heard to say,

بیت

460 هنر و رکه بختش نباشد بکام بجایی رود کشند اند نام

تا برسید بکنار آبی که سنگ از صلابت او بر سنگ همی آمد

و آوازش بفرسنگ همی رفت

بیت

سپه‌نشین آب که مرغ آبی درو این نبود

465 بهترین موج آسیا سنگ از کنارش در ربود

گروهی مردمان را دید که هریک بقراضه در معبر نشسته و

رخت سفر بسته جوانرا دست عطا بسته بود زبان ثنا بر کشود

چندان که زاری کرد یاری نکردند و گفتند

بیت

470 بی زر نتوانی که کنی بر کس زور

ور زر داری بزور محتاج نه

ملاح بی مروت ازو بخندد بر گردید و گفت

"The artist to whom fortune is not propitious, goeth to a place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that flames dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls could not in safety; and the smallest of its waves, would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. The young man, having no money, asked applications, but without effect, they saying, "You cannot here commit violence on any one, and if you have money there is no need of force." The inhuman boat-man laughed at him, and turned away saying,

بیت

ز رنداری نتوان رفت بزور از دنیا

475

زورده مرد چه باشد زر یکمرد بیار

جوانرا ازین طعنه دل بهم برآمد خواست که از و انتقام کشد

کشتی رفته بود آواز داد که اگر بدین جامه که پوشیده ام

قانع شوی دریغ نیست ملاح طبع کرد کشتی را باز گردانید

بیت

بدوزد ثره دید هوشمند در ارد طبع مرغ و ماهی به بند 480

چند اینکه دست جوان بریش و گریبان ملاح رسید او را بخود در

کشید و بی محابا فرو کوفت یارش از کشتی بدر آمد که پستی

کند همچنان درشتی دید پشت بگردانید مصلحت آن دیدند

که با او مصالحت کنند و با جرت کشتی مصالحت نمایند

485

مننوی

چو برخاش بینی تحمل بیار که سهلی به بند در کارزار

لطفات کن آنجا که بینی ستیز نبرد قهرم را نبغ نیز

"You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? bring the money at once." The young man incensed at this sarcasm, wished to be revenged on him. The boat had put off, he called out, "if you will be satisfied with this garment, which I have on my back, I will freely give it you." The boat-man being greedy, brought back the boat. Covetousness flows up the eye of the cunning; and covetousness brings both bird and fish into the net. As soon as the young man's hands were in reach of the boat-man's beard and collar, he dragged him towards him and knocked him down without ceremony. One of his comrades slipped out of the boat to help him, but experienced such rough treatment that he desisted. They both thought it advisable to pacify the young man, and compromised with him for the fare. When you see fighting, be peaceable, for a peaceable disposition shuts the door of contention. Oppose kindness to perverseness, the sharp sword will not cut soft silk.

بشیرین زبانی و لطف و خوشی. توانی که پیلی بهویی کشتی
 بعد، رماضی بقدمش افتادند و بوسه چند بنفاق بر سر و رویش
 دادند و بکشتی را آوردند و روان شدند تا برسیدند بستوتی که از
 عبارت بونان در آب ایستاده بود ملاح گفت کشتی را خللی
 هست یکنی از شها که دلاور ترست و مردانه تر و زورمند تر باید
 که برین ستون برود و بر پیمان کشتی بگیرد تا عبارت کنیم جوان
 بفرود دلاوری که در سرداشت از خصم دل آزرده نیندیشید
 495 و قول حکما را کار نفرمود که گفته اند هر که رازنجی بدل
 رسانیدی آثر در عقب آن صد راحت برسانی از یادش آن
 یک رنج ایمن مباش که پیکان از جراحت بد آید و آزار
 در دل بهاند

قطعه

500 چه خوش گفت بکماش با خیلته اش
 چو دشن خراشیدی ایمن مباش

By using sweet words, and gentleness you may lead an elephant with a hair. In expiation of what had happened, they fell at his feet, and after bestowing hypocritical kisses on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Greenan building that stood in the river, when the boat-man called out "the boat is in danger, let one of you who is the strongest and most courageous get upon this pillar, and lay hold of the boat's rope, that we may save the vessel." The young-man, in the vanity of his strength, of which he had boasted, thought less of the offended heart of his enemy, paid no attention to this maxim of the sages, "If you have committed an offence towards another, and should afterwards render a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still-rankles in the heart." What excellent advice gave Yuktafi to Khutafi. If you have scratched your enemy, do not consider yourself safe.

مشو این که تنگ دل کردی
چو زد ست دلی پتنگ آید
سنگ بر باره حصار مزن
که بود کز حصار سنگ آید

505

چندان که مقود کشتی بر ساعد پیچید و بر بالای ستون رفت
ملاح زمام از کفنش درگسلانید و کشتی براند بیچاره در آنجا
حیران بماند روزی دو بلا و محنت بد و سختی کشید سیوم
روز خوابش گریبان گرفت و آب انداخت بعد از شبانروزی
بکنار افتاد از حیانش رمقی مانده بود برگ درختان خوردن 510
گرفت و بیخ گباهان بر آوردن تا اندکی قوت یافت سر در
بیابان نهاد و برفت تا تشنه و گرسنه و بی طاقت بر سر چاهی رسید
قومی را دید بر او گرد آمده بودند و شربت آب بمشیزی می
آشامیدند جوان را پیشین نبود آب طاب کرد ابا کردند دست
تعدی دراز کرد میسر نشد تنی چند را فرو گرفت مردان غلبه 515
کردند و بی محابا بزدندش و مجروح کردند

When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest per chance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flung him into the river. After a day and a night he reached shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry, and faint at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, beseeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully and wounded him.

قطعه

پشه چوپر شد بزند پیل را با همه تند ی و صلابت که اوست
 مورچگان را چو بود اتفاق شیر ریان را بد رانند پوست
 520 بحکم ضرورت خسته و مجروح در پی کاروان افتاد و برفت
 شبانگاه بر سید ند بهقامی که از دزدان در خطر بود کاروانیان
 را دید لرزه بر اندام افتاده و دل بر هلاک نهاده گفت
 اندیشه مدارد که بکی منم درین میان که پنجاه مرد را
 جواب دهم و دینگر جوانان هم یاری دهند مرد ما را بلای او
 525 دل قوی شد و بصحبت او شادمان گشتند و بزاد و آبش
 دستگیری کردند جوان را آتش معده بالا گرفته بود لغمه
 چند از سر اشتها تناول کرد و دمی چند آب اشامید تا دیو
 درونش بیارامید و خوابش در بر بود و بخت پیر مرد ی پختد
 و جهان دیده در کاروان بود گفت ای داران من ازین
 530 بدرقه شما اندیشناکم نه چنان که از دزدان چنان که

A swarm of ants will engage an elephant, notwithstanding all his strength and valour. The little ants when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a Caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the Caravan trembling through fear, and looking as if they expected to die. He said he not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his boasting, rejoiced at being in his company, and they supplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank so much, that at length the inner demon was quelled, and being overpowered with fatigue, he fell asleep. An old experienced man, who had seen the world and was in the caravan said, " O companions, I am more afraid of your guard, than of the robbers, for

حکایت کنند که عربی را در می چند گرد آمد و بود شب

از تشویش لوریان در خانه تنها خوابش نبرد ی یکی را از

دوستان بنزد خود برد تا وحشت تنهایی بدیدار او

منصرف گرد اند شبی چند در صحبت او بود چندان که

برد رمه اش و قوف یافت ببرد و سفر کرد با مردان عرب را 535

دیدند عربیان و گریان گفتند حال چیست مگر آن درمهای ترا

دزد ببرد گفت لا والله بدرقه بره

قطعه

هرگز این زمار نه نشستم

540

تا بدانستم آنچه خصلت اوست

زخم دندان دشمنی برست

که نباید بچشم مردم دوست

چندانید ای باران من که این جوان هم از جمله دزدان

they tell a story of an Arab who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowmans, but got one of his friends to stay with him, from the apprehension he had of being alone. He staid with him several nights, but as soon as he got intelligence of the dreams, he seized them, and made off. The next morning, they saw the Arab deplored and lamenting. They asked what can be the matter, excepting that the thieves may have stolen your money: He replied, by God, not they, but the person who was the guard. 'I never thought myself secure from the serpent, because I knew his disposition: A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship. How do you know my friends but what this young man may be one of the thieves,

باشد و بعیاری در میان ما تعبیه شده تا بوقت فرصت یارانرا
 545 خبر کند پس مصلحت آن می بینم که مراورا خفته بگذاریم و
 برانیم جوانانرا تدبیر پیر استوار آمد و مهیبتی از مشت زن
 در دل گرفتند رخت برداشتند و جوانرا خفته بگذاشتند
 انگاه خبر یافت که آفتاب بر کتفش تافت سر بر آورد و کاروانرا
 رفته دید بسی بگردید و راه بجایی نبرد تشنه و پی نوا
 550 روی بر خاک و دل بر هلاک نهاد میثفت

بیت

من ذایحده ننی و نیم العیس ماللغرب سوی الغربانیس

بیت

درشتی کند باغبان کسی که نابود باشد بغربت بسی
 555 او درین سخن بود که پادشاه زاده در پی صیدی از لشکریان
 دور افتاده بود و بالای سرش ایستاده این سخن شنید و در

هیاتش نظر کرد صورت ظاهرش پاکیزه دید و حالش پربنان

who by Brataquin has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his enemies? my advice therefore is this, that we leave him asleep and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulder, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirdly and without food, he laid his head on the ground, in a state of despondency, "Who will converse with me, now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the easiest to distrust a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son, having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him at a good appearance, and in distressed circumstances,

پرسیدش که از کجائی و بدین جا بهنگه چه گونه افتادی برخی
 ۶ از آن چه بر سرش گذشته بود اعادت کرد ملک زاده را بر ورجم
 560 آمد خلعت و نعبت داد و معتبدی همراه او کرد تا بشهر خویش
 باز آمد پدرش بدیدن او شادمان شد و بر سلامت حالش
 شکر گفت شبانگه از آنچه بر سر او رفته بود از حالت کشتی و جور
 ملاح و روستاییان و غدر کاروانیان با پدر مبتخت پدر گفت
 ای پسر ننگت در وقت رقتن که تهی دستانرا دست دلیری
 565 بسته است و بنجه شبری شکسته

بیت

چه خوش گفت آن تهیدست سلخشور
 جوی زر بهتر از پنجاه من زور
 پسر گفت ای پدر هر اینه تارنج نبری گنج بر نداری و تاجان
 570 در خطر نهی بردشین ظفر نیایی و تادانه بریشان نکنی خرم

asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a truly perfect to accompany him, and let him safe to his own city. The father was rejoiced at the sight of him, and did his best for his safe return. At night he related to his father what had happened in the boat of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said "O son did I not tell you, at the time of your departure, that the strong but poor man has his hand tied, and that his foot, though resembling the paw of a lion, is weak? What an excellent saying is that of the needy gladiator. A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty you cannot acquire riches, and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn."

برنداري نبيني که باندک مایه رنجي که بر دم چه مایه کتج
آوردم و نیش که خوردم چه مایه نوش حاصل کردم

بیت

گرچه بیرون زرزق نتوان خورد در طلب کاهلي نشاید کرد

بیت

515

غواص گر اندیشه کند کام نهنگ هرگز نکند در گران مایه بچنگ

حکمت

آسیاسنگ زیرین مترک نیست لاجرم تعهل بارگران میکند

قطعه

580 چه خورد شیرشزه در بن غار باز افتاده را چه ثوت بود

گر تو در خانه صید خواهی کرد دست و پابت چو عنکبوت بود

بدرگفت ای پسر در بن نوبت فلک ترا یآوری کرد و اقبال

رهبری تا غلت از خار و خارت از پای بدر آمد و صاحب و لسی

بتو رسید و بر تو بخشید و ترحم کرد و کسر حال ترا بتفقدی جبر

585 کرد و چنین اتفاق ناد را افتاد و بر ناد رحیم نتوان کرد

Do not you perceive that in return for the little dallies that I suffered, how much wealth I have brought with me; and for the sting that I endured, what a flock of honey I have acquired? Although we cannot enjoy more than providence has allotted us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone can not move, and therefore sustains a great weight. What food can a reverend lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your hope for provision, your hands and feet will become as thin as those of a spider." The latter said, "O son, heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the honey from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders.

بیت

میاد نه هر بار شکاری ببرد افتد که یکی روز پلنگش بدرد
 چنان که یکی از ملوک پارس نکین گرانهایه در انگشتري
 داشت باری بحکم تفرج باتنی چند از خاصان بهصلا شبراز
 بیرون رفت و فرمود تا انگشتري را برگنبد عصد نصب کردند 590
 تا هر که تیر از حلقه انگشتري بگذراند خاتم او را باشد اتفاقاً
 چهار صد حکم انداز که در خدمت او بودند بیند اختند جمله
 خطا کردند مگر کودکی که بر بام رباط بیاز بچه از هر طرف
 تیر انداختی باد صبا تیر او را از حلقه انگشتري بگذرانید
 انگشتري را بوی ارزانی داشتند و نعت بی قیاس دادندش 595
 پس بعد ازین تیر و کبان را بسوخت گفتند چرا چنین کردی
 گفت تا رونق اولین برجای بماند
 قطعه

گه یود کنز حکیم روشن رای بر نیاید درست تدبیری

The hunter doth not always carry off the game: perchance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Muffula Shiraz, and ordered that they should fix the ring on the dome of Afud, with a proclamation that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so he replied, "that this my first repulse may be lasting." It may happen that the prudent counsel of an enlightened sage does not succeed;

600 گاه باشد که کودکي نادران بغلط بر هدف زند تيري

حكايت ۲۹

درويشي را ديدم در غاري نشسته و در بروي خود از چران

بسته و ملوک و اغنيا را در چشم هبت او شوکت نهانده

قطعه

605 هر که بر خود در سوال کشود تا بپيرون نياز مند بود

آز بگذار و پادشاهي کس گردن بي طبع بلند بود

يکي از ملوک آن طرف اشارت کرد که توقع بکرم اخلاق

عزیزان آنست که بانان و نیک باما موافقت کنند شیخ رضا

داد که اجابت دعوت سنتست ديگر روز ملک بعد رخد متش

610 رفت عابد برخاست و ملک را در کنار گرفت و تطف کرد چون

ملک غائب شد يکي از اصحاب شیخ را پرسيد که چند بن

ملافت با پادشاه حلاف عادت بود درين چه حکمت

گفت نشنيدید که گفته اند

and it may chance that an unskilful bow through mistake hits the mark with his arrow.

TALE XXIX.

I saw a durwaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes. Whoever becomes a beggar will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country imagined, that relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shakh consulted, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shakh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. His reply, "have you not heard the saying,

بیت

هر کز ابر سباط بنشستی واجب آمد بخند متش برخاست 615

مثنوی

گوش تواند که همه عیروی نشنود آواز د ف و چنگ و نی
دید شکبید ز تپاشای باغ بی گل و نسربن بسرارد دماغ
گر نبود بالش اگند پر خواب توان کرد حجر زیر سر
و رت بود دلبر هب خوابه پیش دست توان کرد در آغوش خویش 620
وین شکم بی هنر پیچ پیچ صبر ندارد که بسازد به هیچ

at whatsoever table you sit, you ought to show him respect? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden, the snell may be vigorous without the rose and the nufreen; If the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing."

باب چهارم در فواید خاموشي

حكايت ۱

يکي را از دوستان گفتم امتناع سخن گفتنم باعث آن اختيار
افتاده است که در غالب اوقات در سخن نيگ وبد اتفاقا
مي افتد و ديده دشمنان جز بر بد ي نهي آيد گفتم اي برادر
دشمن آن به که نيکي نه بيند

بيت

هنر بچشم عداوت بزرگتر عيبست
گناست سعدي و در چشم دشمنان خار است

بيت

10

واخوالعداوت لا يتر بصالح الا و بلهزه بکذاب اشر

بيت

نور گيتي فروز چشبه هور زشت باشد بچشم موشک گور

CHAPTER IV.

Of the advantages of Taciturnity.

TALE I

I said to one of my friends, " I have myself determined to observe silence, because, in conversation there frequently happens both good and evil, and the eye of invidious observers only that which is bad." He replied, " O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish, Sady is indeed a reprobate, but in the eyes of his enemies he appears a thorn. The brother of animity never passeth by the prophet Salih, without accusing him of falsehood, and vain-glory. The splendor of the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

حکایت ۲

بازرگانی را هزار دینار خسارت افتاد پسرش را گفت نباید که
 این سخن را با کسی در میان نهی گفت ای پدر فرمان تراست
 نگویم ولیکن مرا بر فایده این مطلع گردان که مصلحت د
 نهان داشتن چیست گفت تا مصیبت د و نشود مکی نقصان ما به
 و دیگر شہانت هہسابہ

20

بیت

مگویند و خوش باد شہمان کہ لاهول ثوبند شادی کنان

حکایت ۳

جوانی خردمند کہ از فنون فصائل حظی وافر داشت و طبعی
 نادر جندان کہ در محتافل دانشندان نشستہ ہیچ سخن
 نگفتی باری پدرش گفت ای بسرتو نیز از آنچه دانہی چرا
 25 نگوئی گفت ترسم کہ بر سدم از آنچه ندانم و شر مساری برم

TALE II

A merchant, having suffered a loss of a thousand dinars, said to his son, "you must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "in order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. I impart not your sorrow to your enemies for they will exclaim God avert the evil! at the same time, that they will rejoice at it."

TALE III.

A sensible young man, who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "my son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame."

تطلعہ

آن شنیدی کہ صوفی میگوید

زیر نعلین خویش میبوی چند

30 آستینش گرفت سرهنای که بیا نعل برستورم بند

بیت

نشدند ندارد کسی بانو کار و لیکن چو گشتی دلیش بیار

حنایت ۴

یکی را از علمای معتبر مذاکره افتاد بایکي از ملاحد و او

35 بحجت بر نیامد سپر بینداخت و برگشت کسی گفتش تو

با چندین علم و ادب و فضل و حکمت بای دینی بر نیامدی

گفت علم من قرانست و حدیث و گفتار مشایخ و او بدین

معتقد نیست و نه میشد و مرا شنیدن کفر او چه عکار آید

بیت

آن کس که بفران و خمر زو نرهی

40

آنست جوابش که جوابش ندهی

Have you not heard of a Scribe, that was driving some nals into his sandals, when an officer laying hold of his sleeve, said come and shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs."

TALE IV.

A man famous for his learning, happened to have a dispute with an Infidel, and finding that argument had no effect, he gave up the contest, and retired. Somebody said, "now happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "my learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran, and the traditions, the proper answer is, not to answer him."

W w.

حکایت ۵

جالینوسن ابلهی را دید که دست در گریبان دانشندی
 زده و بی حرمتی کرده بگفت اگر این دانا بودی کار او با
 نادان بدین جایگاه نرسیدی

45

مننوی

دو عاقل را نباشد کین و پیکار نه دانای ستیزد با سبکسار
 اگر نادان بوحشت سخت گوید
 خردمندش بفرمی دل بخورد
 دو صاحب دل نده دارند موی

هیدون سرکشی و آرم جویی
 و ثرا زهر و جانب جاهلانند
 اگر زنجیر باشد بندسلانند

50

حکایت ۶

سکبان و ابل را در فصاحت بی نظیر نهادند سالی بر سر
 جمعی سخن گفتی و لفظی را مکرر نکردی و اگر همان

55

TALE V.

Galen on seeing a blockhead lay hold of the collar of a wife man, and disgrace him, said, "If this man had been really wife, matters would not have come to this pass with the ignorant. Strife and contention will not happen between two wife men, and a wife man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wife man will answer him with mildness. Two wife men will not break a hair; it is the same case between an obdurate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE VI.

Sokban Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, as if the

معني اتفاق اقتادي بعبارت ديگر گفتي و از جهله اداب
ندماي ملوك يكي اينست

مثنوي

سخن گرچه دل بند و شیرین بود سزاوار تصدیق و تحسین بود
60 چو یکبار گفتي مثنو باز پس که حلوا چو یکبار خوردند بس

حکایت ۷

يکي را از حکما شنيدم که ميگفت هرگز کسي بجهل خود
اقرار نکند مگر آن کس که چون ديگري در سخن باشد هنوز
تعام نکرده او سخن آغاز کند

مثنوي

62

سخن را سرست اي خردمند و نوي
مباور سخن در ميان سخن
خداوند فرهنگ و تدبير و هوش
نگويد سخن تانه بيند خوش

meaning required, he expressed it in a different form; and this is one of the qualifications for a orator. Although a discourse be captivating and sweet, commanding belief and admiration, yet when you have once delivered it, repeat it not again, for when you have once said it sweetly, it is enough.

TALE VII.

I heard a fine fable, that no one confutes his own ignorance, excepting he who begins speaking, whilst another is talking, and before the discourse is ended. "O the man a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment and prudence speaks not, until there is silence."

70

حکایت ۸

سی چند از بندگان سلطان محمود حسن میبند برآ گفتند.
 که سلطان امروز ترا چه گفت در فلان مصلحت گفت بر شما
 هم پوشید و نه اند گفتند تو دستور مملکتی آنچه با تو گوید
 بامثال ما گفتن رواند ارد گفت باعث آن که داند که بکس

75

نثوبم پس چرا می پرسید

بیت

نه هر سخن که بداند بنگوید اهل شناخت

بسرشاه و سرخویشی نشاید باخت

حکایت ۹

در عقد بیع سرای مترد بودم جهودی گفت من از
 کدخدایان قدیم این محلت و صف این خانه چنان که هست
 از من بپرس و بخر که هیچ عیب ندارد گفتم بجز آن که تو
 ههسابه اوی

TALE VIII.

Some of the servants of the Sultan Mahmud asked Hufn Miemundie what the king had said to him, about a certain affair. He answered, "are you also acquainted with it?" They replied, "you are the prime minister of the empire, whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "he tells it me, in the confidence, that I will not declare it to any one, why then do you ask me?" The wise man tells not what he knows; it is not prudent to port with one's head by revealing the king's secrets.

TALE IX.

I was hesitating about concluding a bargain for a house, when a Jew said, "I am an old house-holder in that quarter, inquire of me the description of the house, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours."

تطعه

85 خانه را که چون توهه سایش ده درم سیم کم عیار ارز
لیکن امیدوار باید بود که پس از مرگ تو هزار ارز

حکایت ۱۰

یکی از شعرا پیش امیر دزدان رفت و ثنا گفت فرمود تا جامه
اش بستند و از ده بدر کردند سگان در قفای او افتادند
90 خواست تا سنگی بردارد زمین یخ بسته بود عاجز شد گفت
این چه حرام زاده مردمانند که سنگ را کشاده اند و سنگ
را بسته امیر از غرغره بشنید و بخندید و گفت ای حکیم از من
چیزی بخواه گفت جامه خود میخواهم اگر انعام فرمایی

بیت

امید وار بود آدمی بخبر کسان 95

مرا بخبر تو امید نیست شرمسان

مصراع

رضینا منی نوالک بالرحیل

A brute from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

TALE X.

A certain poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, "what a vile set of men are these, who let loose their dogs, and fasten their iron..." The chief having heard him from a window, laughed and said, "O wise man, art a boon of me?" He answered, "I want my own garment, if you will vouchsafe to bestow it: A man exacts hopes from those who are virtuous, I have no expectation from your virtue, only do me no injury. We are flattered with your benevolence in suffering us to depart."

سالار دزدان را برورحبت آمد جامه اش بفرمود و قباي
پوستيني برو مزبد کرد و درمي چند بداد

100

حكايت ۱۱

منجھي بخانه خون د رآمد مرد بيگانه را ديد بازن او بم
نشسته د شام داد و سقط گفت فتنه و آشوب بر خاست صاحب
د لي بر بن واقف شد و گفت

105

بيت

تو بر اوج فلک جده اني جہست
چون ند اني کہ د رسرای تو کیست

حكايت ۱۲

خطبي کره الصوت خود را خوش آواز پنداشتي و فر باد بی
فايده برداشتي نغتي نعيم شراب البين د برد د الکاح 110
اوست يا ايت ان انکر الا صوات لموت الکبهر د رسان او

The chief of the robbers took compassion on him, ordered his garment to be retored, and added to it a robe of fur together with two dreams.

TALE XI.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him, and used such harsh language, that a quarrel and strife ensued. A thrawd man, being surprized at it, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TALE XII.

A preacher, who had a terrible voice, but thought he had a very sweet one, howled out to no purpose. You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Koran was intended for him, "Verily the most detestable of sounds is the braying of an ass."

بیت

اذانہق الخطیب ابوالفوارس

لہ صوت یہد اصطخر فارس

۱۱۵ مردمان دہ بعلت جاہی کہ داشت بلیتش میکشیدند و اذیتش

مصلحت نہی دہدند تا یکی از خطبای آن اقلیم کہ باوی

عداوت نہانی داشت باری برسیدن او آمدہ بود گفت

خوابی دیدہ ام خبر باد گفت چہ دہدہ گفت چنان دہدم کہ

ترا آواز خوش بود و مردمان از نفست دہ راحت بودند خطیب

۱۲۰ اندرین لحنی بیندیشید و گفت چہ مبارک خوابست کہ دہدی

کہ مرا بر عیب خویش مطلع گردانیدی معلوم شد کہ آواز ناخوش

دارم و خلف از نفسم دہ روز کنند نویدہ کردم ازین پس کہ انخوانم

مثر باہستہ

قطعہ

۱۲۵ از صحبت دستان برنجم کاخلاق بدم حسن نہابند

When this ass of a preacher brayeth, it makes Persepolis tremble. The people of the town, on account of the respectability of his office, submitted to the calamity, and did not think it advisable to correct him, until one of the neighbouring preachers, who secretly was ill disposed towards him, came once to see him, and said, "I saw a dream, may I prove good?" He asked, "what dost thou see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent;

عیم هنر و کمال بینند خرم گل و یا سمن نهانند
کو دشمن شوخ چشم چالاک تا عیب مرا بهن نهانند

حکایت ۱۳

یکی در مسجد سنجاریه بتطوع بانگ نیاز گفتی باوازی که
مستمعان را از وفات بودی و صاحب مسجد امیری بود ۱۳۰
عادل و نیکو سیرت نخواستش که دل آزرده گردد گفت
ای جوان هر دین مسجد را موذنان قدبند که هر یکی را
پنج دینار ادراست و نرا ده دینار میدهم تا بجای دیگر روی
برین اتفاق افتاد و بر رفت بعد از مدتی پیش امیر باز آمد
و گفت ای خداوند بر من حیف کردی که بد ده دینارم ۱۳۵
ازین بقعه روان کردی اینجا رفتم ام بیست دینار میدهند
که جای دیگر روم قبول نمی کنم امیر بخندید و گفت زنهار
نستانی که به پنجاه دینار هم راضی شوند

may defects appear to them skill and perfection, and my thorn is regarded as the rose and the jasmine. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE XIII.

A certain person who performed gratis, the office of mowuzzin in the mosque of Sanjaryah had such a voice as disgusted all who heard it. The intendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, "my lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Some time after, he came to the Umeer and said, O my lord you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented, "The Umeer laughed and said, take care, dont accept of the offer, for they may be willing to give you fifty.

بیت

بد تیشه کس نغراشد ز روی خارا گِل

140

چنان که بانگ درشت تو میخراشد دل

حکایت ۱۴

ناخوش آوازی ببانگ بلند قرآن همی خواند صاحب دلی

برو بنزدشت و گفت ترا مشاھرہ چندانست گفت همی گفت

145 پس این زحمت بخود جرامیدھی گفت از بهر خدا میخوانم

گفت از بهر خدا مضوان

بیت

شکر نو قرآن بدین نه خوانی بسبری رونق مسلمانان

No one, with a mello k, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul."

TALE XIV.

A man with a disagreeable voice, was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "nothing at all." He resumed, "why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "for God's sake don't read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

Y y.

باب پنجم در عشق و جوانی

حکایت

۱۰۴

حسن میبند پیرا گفتند سلطان محمود چندین بندۀ صاحب
 جمال دارد که هر یکی بدیع جهان و ممتاز زمانند چه گونه است
 که با هیچ یک از ایشان میلی و محبتی ندارد چنان که با اباز
 که او را زیاده حسنی نیست گفت هر چه در دل فرو آید
 در دیده نکو نباید

مثنوی

هر که سلطان مرید او باشد گره به بد کند نکو باشد
 وان که راپاد شد بیندازد کسش از خیل خانه ننوازد

10

قطعه

کسی بدیده انکار اگر نکند
 نشان صورت یوسف دهد بنا خوبی
 و گر بچشم ارادت نگه کند در دیو
 فرشته ایش نباید بچشم کروی

15

CHAPTER V.

Of Love and Youth.

TALE I.

They asked Hu'n Micmunde, "how happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, "whatever affords the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he with every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will care for. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; and if he casteth the eyes of desire on a Demon, he will seem a Cherub in his sight."

حکایت ۲

گویند خواجه را بندۀ نادر الحسن بود و با او بر سیل مودت
 و دیانت نظری داشت بایکی از دوستان گفت در بیغ اگر این
 بندۀ با چنین حسن و شبایلی که دارد زبان دراز و بی ادب
 نبود ی گفت ای برادر چون اقرار دوستی کردی توقع
 خدمت مدار که چون عاشقی و معشوقی در میان آمد
 مالکی و مملوکی برخاست

قطعه

خواجه بایندۀ پری رخسار چون در آید ببازي و خند
 چه عجب گر چو خواجه ناز کند
 و این کشد بار ناز چون بند

بیت

غلام آبکش باید و خشت زن بود بندۀ نازنین مِشت زن

TALE II.

They tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "what a pity it is that this slave who is handsome, should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; as between the lover and the mistress, the relationship of master and servant has ceased. When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets on her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water, and making bricks; he who is pampered, becomes insolent."

حکایت ۳

پارسائی را دیدم به صحبت شخصی گرفتار و رازش از پرد ۳۵
برمذا افتاده چند آن که ملامت دیدی و غرامت کشیدی
ترک تصابی نکردی و گفتی

قطعه

کوتاه نکنم ز دامن دست . گر خود بزنی به تیغ تیزم
بعد از تو ملان و ملجام نیست هم در تو گر بزم ارگر بزم 35
باری ملامتش کردم و گفتم عقل نفیست را چه شد که نفس
خسبیس برو غالب آمد زمانی بفکرت فرورفت و گفت

قطعه

هر کجا سلطان عشق آمد نماند
قوت بازوی تقوی را محال 40
پاک دامن چون زبد بیچاره اوفتاده تاثر بیان درو حل

TALE III.

I saw a religious man so captivated by the beauty of a youth, that his secret became public, & so much that that he suffered reproach, and uneasiness; however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword, besides thee, I have neither asylum nor defence; to you alone can I flee for refuge." Once I reproved him, and said, "what has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "whenever the king of love cometh, the arm of piety hath not power to resist him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

حکایت ۴

یکی را دل از دست رفته بود و ترک جان گفته مطمح نظرش
جای خطرناک و ورطه هلاک نه لقبه که متصور شدی که به کام
45 آید و نه مرغی که بدام افتد

بیت

چو در چشم شاهد نیاید زرت زرو خاک یکسان نماید برت
یاران به نصیحتش گفتند که ازین خیال محال تجنب کن که
خلقی هم بدین هوس که نوداری اسیرند و بای در زنجیر
50 بنالید و شگفت

قطعه

دوستان کو بصیحتم مکنید که مرادیده بر ارادت اوست
جنگ جویان بزور پنجدو کتف دشمنان را کشند خوبان دوست
شرط مودت نماید باند بشه جان دل ز مهر جانان بر گرفتار

TALE IV.

A certain person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, a whirlpool, not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweet heart will not look at your gold, that metal and earth appear alike in your sight. His friends brought him to relinquish this vain imagination, many labels himself being seized with this hopeless idea, and held in captivity by it. His lamenting said, "Deline my friends not to admonish me, since my destiny depends on the will of another. Warriors kill their enemies by the strength of their hands, and shouldaers, but those who are beautiful destroy their friends. It is not consistent with the laws of love, though fear of death to relinquish our attachment to our mistress.

مثنوي

تو که در بند خویشان باشی عشق بازی دروغ زن باشی
گر نشاید بدوست ره بردن شرطیاریست در طلب مردن

رباعی

خیزم چونباند پیش ازین تدبیرم
60 خصم ارهه شمشیر زند یا تیرم
گردست رسد که آستینش گیرم ورنه بروم بر آستانش مبرم
متعلقانش را که نظر در کاروی بودند و شفقت بروزگار او
بر دند پندش دادند و بندش نهادند سودی نداشت

بیت

65 درد اکه طبیب صبر میفرماید
وبن نفس حریص را شکر میباید

شعر

آن شنیدی که شاهدی بنهفت بادل از دست رفته را می گفت

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I perished, because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." His relations who wished him well, and pitied his condition, administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloe, whilst that sensualist requires sugar Have you heard what a mistress whispered to one who had lost his heart?

تا ترا قدر خویشتن باشد پیش چشمت چه قدر من باشد

70 پادشاه زاده را که مطیع او بود خبر کردند که جوانی بر سر

این میدان مداومت می نماید خوش طبع و شیرین زبان سخنهاي

لطیف و نکته های غریب از او می شنویم چنین معلوم می شود

که شوری در سر و سوزی در دل دارد که شیدا صفت می نماید

پسر دانست که دل آویخته اوست و این کرد بلا انگیختند او

75 مرکب بجای او راند جوان چون دید که شاهزاده بنزد بک او

عزم آمدن دارد بگریست و گفت

بیت

آنکس که مرا بکشت و باز آمد پیش

مانا که دلش بسو خست بر کشته خویش

80 چندان که ملاطفت کرد و پرسید که از کجائی و چه نام داری

و چه صنعت دانی جوان در فخر مودت و عشق چنان غریب بود

که مجال دم زدن اصلا نداشت

"As long as you maintain your own dignity of what value fl. I appear in your eye." They informed the king's son, who was the object of his attachment, "that there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit, but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love." The Prince, who knew himself to be the object of the young man's attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said, "The person who inflicted the mortal wound, is again coming towards me, it should seem that his heart is compassionate to him, whom he hath slain." Notwithstanding the Prince showed him great kindness; and asked from whence come you, what is your name, and what profession do you follow? the youth was so immersed in the profundity of friendship and attachment, that absolutely he was not able to utter a word.

شعر

اگر خود هفت سبت از بر بخوانی

چو آشتی الف با تانند انی

85

شاهزاد بگفت چرا با من سخن نثویی که از حلقه د زویشا نسـم

بلکه حلقه بگوش ایشانم آنکه بقوت استیناس محبوب از میان

تلاطم امواج محبت سر بر آورد و گفت

بیت

عجبست با وجودت که وجود من بیاند

90

تو بگفتن اندر آیی و مرا سخن بهاند

این بگفت و نعره بزد و جان بحق تسلیم کرد

بیت

عجب از کشته نباشد بدر خیمه دوست

عجب از زنده که چون جان بدر آورد سلیم

95

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, " why do not you speak to me, who am numbered among all the darwaishes, say am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, " it is wonderful how I can exist; when admitted to your presence, and that having heard your voice, I should be able to reply." Having said thus he uttered an exclamation, and surrendered his soul to God. It would not be surprizing if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.

حکایت ۵

یکی از متعلبان که ال بهجتی داشت و معلم را از آنجا که حسن
بشریتست با حسن بشره اومیلی بود تا بهنا بتی که غالب او فاش
درین سخن بودی

قطعه

100

نه آنچنان بتو مشغولم ای بهجتی روی
که باد خویشتم در صیبر می آید
زد بدنت نتوانم که دیده بروم
و تر متقابله بینم که تیر می آید
105 باری پسر گفت آنچنان که در آداب درسم اجتهاد میکنی
در آداب نفسم هم نظری فرماید اگر در اخلاق نایسند ی بینم
که مرا آن پسندیدد نیاید برانم مطلع اگر دان بابتد بل آن
مشغول شوم گفت ای بسرایین از دشتی پرس که آن نظر که مرا
بانتست جز هنر نمی بینم

TALE V.

There was a certain youth of most exquisite beauty, to whom his mother, through the frailty of human nature, became so attached, that he would be frequently reading these words, "My mind is so weakly engaged in the contemplation of you heavenly face, that I can prefer any condition of myself. I cannot refrain my eyes from beholding you, although I perceive the arrow that comes directly against me." On the youth said, "I entreat you to give the same attention to my behaviour as you bestow on my looks, and if you should detect any act or my conduct reprehensible, apprise me thereof, that I may endeavour to correct it." He replied, "O my son, request this of some one else, for the eye with which I view you, sees nothing but virtues."

110

تطعه

چشم بد اندیش که برکنده باد
عیب نماید هنرش در نظر
ورهنری داری و هفتاد عیب
دوست نه بیند بجز آن یک هنر

115

حکایت ۶

شبی باد دارم که یار عزیزم از در در آمد چنان بی اختیار
از جای برآمدم که چراغم باستین کشته شد
بیت

120

سری طیف من بخلوا بطلعتہ الدجی
شگفت امد از بختم که این دولت از کجا

بنشست و عتاب آغاز کرد که چرا در حال که مرادیدی چراغ را
بکشتی گفتم گمان برده ام که آفتاب برآمد و بنظر یفان گفته اند
قطعه

گر گرانی به پیش شمع آید خبزش اندر میان جمع بکش

The malignant eye which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency, and seventy faults, the friend will perceive nothing but that single virtue.

TALE VI.

I remember that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. There appeared in a vision, a resplendent form, whose brightness illurained the darkness of the night. I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at sight of him, I had put out the lamp. I replied, "I thought it was sun rise, and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the middle of the assembly;

125 ورشکر خنده ایست شیرین لب آستینش بشیر و شمع بکش

حکایت ۷

یکی دوستی را مدّ نهان دیده بود گفت کجایی که مشتاقیم گفت
مشتاقی به که ملولی

بیت

130 دیر آمدی ای نگار سر مست زودت ندهیم دامن از دست

شعر

و عشوق که دیر دیر بینند آخر کم از آنکه سیر بینند

حکایت

شاهد که بار فغان آید بجفا کردن آمده است بحکم آنکه از

137 غیرت اغیار و مضادن خالی نباشد

بیت

اذا جئتني في رفقة لـه — زورني

وان جيت في صلح فانت محارب

but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."

TALE VII

A person who had not seen his friend for a long time said, "Where have you been, while I was so anxious to hear of you." He answered, "it is better to desire, than to loathe. You have come late & intoxicated old, I will not let you escape from me again quickly. It is however better to see a sweet-heart after inter us of absence, than to be haunted with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me, because such society must excite envy and contention. When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile."

قطعه

140 بیکن نفس که برامیخت یار با اغیار
 بسی نهاند که غیرت وجود من بکشد
 بخند و گفت که من شمع جہم ای سعدی
 مرا ازان چه که پروانه خوبشتن بکشد

حکایت ۸

یاد دارم که در ایام پیشین من و دوستی چون دو مغز بادام
 در پوستی صحبت داشتیم ناگاه اتفاق سفر افتاد پس از
 مدتی که باز آمدم عتاب آغاز کرد که درین مدت قاصدی
 نفرستادی گفتم در بغل آمدم که دیده قاصد بجبال توروشه
 گردن و من مکرورم باشم

150 بار دیرینه مرا کو بزبان توبه مده
 که مرا توبه بشپشیر نخواهد بودن

If my mistrust all comes with my rival only for an instant, I shall soon be of jealousy." Saying he replied, "O why, I am the candle of the assembly, what is it to me if the moth will consume itself?"

TALE VIII.

I remember that in former times, I associated so continually with a friend, that we were like a double almond. As to my unexpected happening. When I returned, he began to reproach me for having been so long absent without sending a messenger. I replied, "it is not distressing to me that the eyes of a courier should be enlighten'd by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a burden on me, for I would not vow to relinquish him not from the dread of a sword;

رشکم آید که کسی سیر نظر در تو کند

باز گویم که کسی سیر نخواهد بودن

حکایت ۹

155 دانشندی را دیدم به محبت شخصی گرفتار و راضی از و بگفتار

چو ر فراوان بردی و تحمل بی کران کردی باری بطریق

نصیحتش گفتم دائم که ترا در محبت این منظور علتی نیست

و بنای مودت بر دلته نه با وجود این معنی لایق قدر علیا نباشد

خود را متهم کردن و جور بی ادبان نردن گفت ای یل در دست

160 عتاب از دامن روزگارم بدار که بارها در بن مصلحت

که تو گوئی اندیشه کردم صبر بر جفاي او سهلتر نباید که صبر ازو

و حکیمان گفته اند که دل بر مجاهده نهادن آسانتر است که چشم

از مشاهده برگرفتن

مثنوی

165 هر که دل پیش دلبری دارد ریش در دست د بگری دارد

I cannot endure the thoughts of any one facing you to satiety; again I say it is impossible for any one to be satiated with your company.

TALE IX.

I saw a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, and find it easier to suffer injury on his account, than to relinquish him, and the sages have said, that it is easier to reconcile the heart to labour, than to raise your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his head into the hands of another."

آنکه بی او بسر نشاید برد گریه جفا کی کند ببايد برد
 آهوی پالهنه در گردن نتواند بخوابش رفتن
 روزی از دوست گفتش زنهار چند از آن روز کردم استغفار
 نکند دوست زبهار از دوست دل نهادم بر آنچه خاطر اوست
 گریه بلطفم بنزد خود خواند و بر بقرم براند او دانـ 170
 حکایت ۱۱

در غم جوانی چنان که افتد دانی با خوش پسری سري
 و سري داشتم بحکم آنکه خلقي داشت طیب الادا و خلقي کالبد در
 ادا

بیت

175

آنکه نبات عارضس آنجبات میخورد
 در شکرش نیکه کند هر که نبات میخورد
 اتفاقا بخلاف طبع از حرکتی دیدم که نه پسندیدم دامن ازو
 در کشیدم و مهره مهرش در چیدم و گفتم

If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot obtain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

TALE X.

In the season of my youth, it happened, as you know, that I formed a strict intimacy, with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said,

بیت

180

بر هر چه سیبایدت پیش گیر سر ما نداری سر خویش گیر -
شنید مشن که میرفت و میثفت

بیت

شیره گروصل آفتاب نخواهد رونق بازار آفتاب نکاهد
185 این بگفت و سفر کرد و پریشانی او در من اثر کرد

بیت

فقدت زمان الوصل والبر جاهل بقدر لذیذ العیش قبل البصایب

بیت

باز آی و مرا نکش که پیشت مردن
190 خوشتر که بس از تو زندگانی بردن
اما بشکر و منت باری پس از مدتی باز آمد آن حلق داودی
متغیر شده و جمال بوسفی بزبان آمده و بر سیب زلفدانش
چوبه گردی نشسته و رونق بازار جشنش شکسته متوقع که
در کنارش گیرم کناره رفتم و شغفتم

"Get away and go where you please, if you will not follow my advice, take your own course. As he was departing I heard him say, "If the bat does not choose to associate with the sun, the splendor of the luminary will not thereby be diminished." Having said thus he set out on a journey, and I experienced much disquietude, at the separation. The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity. Return thou and put me to death, for to die in your presence is better than to live in your absence. However by the calling of God after a time he returned. But he had lost the melodious voice of David, and his beauty that had resembled Joseph was faded, his chin being covered with suit like the quince, so that the incomparable splendor of his beauty was obscured. He expected that I should have caught him in my arms, when stepping aside, I said,

تطعه

آن روز که خط شاهدت بود صاحب نظر از نظر براندي
امروز بيا مدي بصلحش کفن قنچه و ضمّه برنشا ندي

مثنوي

تازه بهار و رقت زرد شد ديگ منده کاتش ما سرد شد
چند خرامي و تکبر کني دولت پارينه تصور کني 200
پيش کسي رو که طلبگار تست نازبران کن که خريد ارتست

تطعه

سبز در باغ گفته اند خوشست
داند آنکس که ابن سخن گويد
يعني از روي دلبران خط سبز
دل عشاق بيشتري جويد 205

نيت

بوستان تو گندنا زار يست بس که برمي کني و مي رويد

"At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? reflect that the season of your power is elapsed. Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; or in other words, the down on the chin of youth, is what we admired, your garden is a bed of locks, which the more they are plucked out, grow the stronger."

تذاعه

210 تو پار برفته چو آهو امسال بیا مندي چوپو زي
 سعدي خط سبز دوست دارد نه هر الف جوالد وزري

قطعده

گر صبر کنی و ربکنی موی بنا گوش
 این دولت آیام نکویی بسر آید
 گرد ست بجان داشتی هجوتو بر ریش
 نکذاشتی تا بقیامت که بر آید

قطعده

سوال کردم و نگفتم جهان روی ترا
 چه شن که مورچه بر گرد ماه جوشیدست
 بخند گفت ندانم چه بود رویم را
 مگر بهاتم حسنم سیا پوشیدست

You departed last year beautiful as a deer, but are returned spotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection." I asked him, "what is become of the beauty of your face, that ants are sprung up round the moon?" He smiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

حكايت ۱۱

يکي را از مستعربان بغداد پرسيدند که ما تقول في الهره گفت
لا خير فيهم ما دام احد هم لطيفاً يتخاشن فان اخشن يتلاطف يعني
تا خوب و لطيفند در شتي کنند و چون درشت شوند تلافيف کنند 225
و دوستي نهايند

نظم

امرد انگه که خوب روي بود تلخ گفتار و تند خوي بود
چون بر پيش آمد و بلاغت شد مرد مآميز و مهر جوي بود

230

حكايت ۱۲

يکي را از علمايي پرسيدند که کسي باماء روي در خلوت
نمسته و درها بسته و رقيباني خفتند و نفس طالب و شروت غالب
چنان که عرب گويد التبر يانع والذاتور غير مانع هيچ داني
که بعلت پر هيز گاري 'رو بسلامت بماند گفت اگر از ماه روي
بماند از بد گويان نماند 235

TALE XI.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, "no good is to be found amongst them, as long as they appear delicate: for then they are insolent; but when they become rough, they are courteous; or in other words, whilst handsome and delicate, their behaviour is rude, when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words, and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE XII.

They asked a learned man; "If a man is sitting in a secret place, with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed and lust raging, as the Arabs say, the dates ripe, and the waterman not minding, whether he thought his virtue would protect him?" He replied, "if he escapes from the beautiful girl, he will not escape from slanderers."

بیت

وان سلم الانسان من سوء نفسه فمن سوء ظن البدي ليس يسلم

بیت

شاید پس کار خوبشتر بنشستن ایکن نتوان زبان مردم بستن

حکایت ۱۳

240

طوطی را بازاغی در قفس کردند طوطی از قبح مشاهده او
مجاهد میبرد و میگفت این چه طلعت مکر و هست و هیأت
مہقوت و منظر ملعون و شبایل ناموزون یا غراب البین لیت
بینی و بینک بعدا لہ شرقین

قطعه

245

علی العبادح بروی تو هر که برخیزد
صبح روز سلامت برو مسا باشد
بد اختری چو تو در صحبت تو بایستی
ولی چنانکه توئی در جهان کجا باشد

If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him. One may per chance restrain his passions, but he will not be able to curb men's tongues."

TALE XIII.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance was saying, "What is this detestable countenance, this odious form, this cursed object with unpolished manners? Thou crow of the desert, would to God we were as far asunder as the east is from the west. Whosoever should behold your face when he is rising, it would convert a gaily morning into a dark evening. Such an ill fated wretch should have a companion like yourself, but where in the world can your equal be found?"

عجبتر آن که غراب از مجاورت طوطی بجان آمده بود و
 لاحول کنان از گردش گیتی هبی نالید و دستهای تغابن بر
 یکدیگر هبی مالید و میگفت این چه بخت نگونست و طالع دون
 و ایام بوقلمون لایق قدر من آنست که باز آغی بر دیوار باغی
 خرامان هبی رفتی

255

بیت

پار سارا بس این قدر زندان که بود در طوبله زندان
 تاجه گناه کرده ام که روزگارم بعقوبت آن در سبک صحبت
 چنین ابلهی خود رای و ناجنس خیره رای بچنین بند و بلا
 مبتلا کرده است

260

قطعه

کس نیاید بپای دیواری که بران صورت نگار کنند
 نگر ترا در بهشت باشد جای دیگران دوزخ اختیار کنند
 این مثل بدان آوردم تابدانی که چندان که دانارا از نادان
 نغرتست صد چندان نادان را از دانا وحشتست

What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and rubbing the claws of sorrow one against the other was saying, "What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates. How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited pratter. No one will approach a wall on which your picture is painted. If you had admittance into paradise every one would prefer hell to your company." I have brought this example to shew that how much soever men of understanding may despise the ignorant, there are an hundred times more distressed in the company of the wife.

زاهدی در سماع رندان بود زان میان گفت شاهد بلخی
گر ملولی ز ما ترش منشین که توهم در میان ما تلخی

رباعی

جمعی چو گل و لاله بهم پیوسته تو همزم خشک در میان شان رسته
270 چون باد مخالف و چوسر مانا خوش چون برف نشسته و چون یخ بسته

حکایت ۱۲

رفیقی داشت که سالها با هم سفر کرده بودیم و نان و نمک خورده
و بی گران حقوق صحبت ثابت شده آخر بسبب نفعی اندک
آزار خاطر من روا داشت و دوستی سبزی شد و با این همه از
275 هر دو طرف دلبستگی حاصل بود بحکم آن که شنیدم که روزی
دو بیت از سخنان من در مجنعی همی گفت

A devotee being at a linging party in company with some profligates, one of the beauties of Balk said to him, " if you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TALE XIV.

I had a friend with whom I travelled many years, we ate our bread, and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paitry advantage, he suffered me to be dis'pleased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides, for I heard that he was one day reciting in a company these verses of mine.

D d d.

تطعه

نکار من چو در آید بخنده نهکین
 نهک زیاده کند بر جراحت زیشان
 چه بودی ار سر زلفش بدستم اقتادی
 چو آستین کریان بدست درویشان

280

طا کفه دوستان نه بر لطف ابن سخن بل که بر حسن سیرت
 خویش گواهی دادند او هم دران میان مبالغه کرده و بر
 فوت صحبت قدیم تاسف خورده و بخطای خویش اعتراف
 کرده معلوم کردم که از طرف او هم رغبت هست ابن بیتها 280
 فرستادم و صلح کردم

تطعه

نه ما را در میان عهد و ن بود جفا کردی و بد مهری نهودی
 بیکبار از جهان دل در نوبستم ندانستم که بر گردی بزودی
 هنوزت گرسرصلحست باز آئی کزان معبودتر باشی که بودی

290

"When my mistress comes with sweet smiles, she adds more salt to the wound: how happy should I be if the tips of her ring-fingers could fall into my hand, like the sieve of the liberal man into the hands of the poor." A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent these verses and made peace with him, "Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before."

حکایت ۱۵

يکي را زني صاحب جمال بود درگذشت و مادر زن پيژ فر توتي
 بعثت صداق درخانه متبکر، بپايد مرد از مجاورت او بجان
 رنجيد ي و بکام صداق از مجاورت او چاره ندید ي يکي
 297 از اين طایفه گفت چه گونه در فراق يار عزير گفت نايدن زن
 بر من چنان دشوار دي آبد که دیدن مادر زن

مثنوي

گل بتاراج رفت و خار بپايد کُنچ برداشتند و مار بپايد
 دیده بر نارک سنان دیدن خوشتر از روي دشمنان دیدن
 300 واجبست از هزار دوست بُريد نايکي دشمنست نبايد دید

حکایت ۱۶

ياد دارم که در جواني گذرداشتم بکوبی و نظر داشتم بهاء روي
 در ايام تيزي که حرورش آب دهان را بخوشانيد ي و سهوش
 معزاستخوان را بخوشانيد ي از ضعف بشریت تاب آفتاب

TALE XV.

A person having a handsome wife who died, her mother, a decrepid old woman, for the sake of the dower, settled in his house. He was tormented to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "not seeing my wife, is not so distressing, as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fix'd on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

TALE XVI

I recalled that in my youth as I was passing through a forest, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams,

نیاوردم لاجرم التجا بسایه دیواری کردم مترقب که کسی 305
 زحمت حرّ تهوز از من ببرد و آب آتش من فرو نشاند ناگاه
 از تاریکی دهلجی خانه روشنائی دیدم جهانی که زبان فصاحت
 از بیان مباحث او عاجز بماند چنانکه در شب تاریک صبح برآید
 یا آب حیات از ظلمت بدرآید قدحی برف آب بردست و شکر
 در آن ریخته و بعرق بر آمیخته ندانم بگلابش مطیب کرد 310
 یا قطره چند از گل رویش در آن چکید فی الجمله شراب از
 دست نگارینش بر گرفتیم و بخوردیم و عمر گذشته از سر گرفتیم
 طماء بقلبی لایکا دیسیغه رشف الزلال و لو شربت بخوریا

نطاعه

خرم آن فرخنده طالع را که چشم بر چنین روی! وقتد هر بامداد 315
 مست می بیدار گردن نیم شب مست ساقی روزمکشر بامداد

I was obliged to take shelter under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly, from the shade of the portico of a house, I beheld a female form, whose beauty it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of rose water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beautiful hand, and drinking the contents found myself restored to new life. The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it. How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his sense until the day of judgment.

حکایت ۱۷

سالي سلطان معهود خوارزمشاه باخطاي مبراي مصلحتي
 صلح اختيار کرده بود، بجماع کاشغرد آمد م پسر مي ديدم در
 320 خوبی بغایت اعتدال و نهايت جهان چنانکه در امثال او
 گفته اند

رباعي

معلت همه شوخي و دلبري آموخت
 جفا و ناز و عتاب و ستبري آموخت
 325 من آدمي بچنين شکل و خوي و قد و روش
 ندیده ام مگر اين شیوه از بری آموخت

مقدمه نكوز مخشري در دست و هيي خواند ضرب زيد عمرو
 و كان الهتعددي عمروا كُفتم اي پسر خوارزم و خطاي صلح نردند
 و زيد و عمرو را خضومت هه چنان باقيست بخنديد و مولودم
 330 پرسيد كُفتم خاك شيراز كُفت از سخنان سعدي چه داري كُفتم

TALE XVII.

In the same year that Sultari Mohammed Khovaruzm Shah, for some weighty reason, made peace with the king of Kharai, I entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, "The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhsakery, and was repeating, "Zeid struck Omar, and became the injurer of Omar." I said, "young man, Khovaruzm and Kharai have made peace, and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, "what have you of Sâdy's compositions?" I replied in Arabic, &c.

تطعه

۱۱۶

بلیت بنخوی یضول مغاضبا علی کزبد فی مقابله العبرو
 علی جرّید لیس یرفع راسه وهل یستقیم الرفع من عمل الجرّ
 گفت غالب اشعار او درین زمین بزبان پارسیست اگر بگوئی
 بفهم نزد یکتر باشد کلم الناس علی قدر عقولهم
 مثنوی

طبع ترا نا هوس نحو شد صورت عقل از دل ما مآخو شد
 ای دل عشاق بدام تو صید ما بتو مشغول و تو با عمر و وزید
 بامدادان که عزم سفر مصمم شد مگر کسی از کاروانیان گفته
 بودش که فلان سعدیست بدم که دوان آمد و نلطف کرد
 و بروداع تاسف خورد که چندین روز چرا نگفتی که منم تا
 شکر قدوم بزرگان را بخدی مت میان بستی گفتم
 مصراع

با وجودت زمن آواز نیامد که منم

"I am enamoured with the student of Syntax who attacks me as furiously as Zied does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the dispirited person look upon others?" He replied, "The greater part of his verses to be met with it this country are in the Persian language, if you would repeat some of those we should more readily comprehend them. Speak to men according to their capacity." Whilst you fix your attention on Syntax, you mind the benefit of reason; alas thou ravisher of hearts, I am thinking on you only and you are agitated by Omar and Zied. Probably some of the Caravan had told him, that I was Sick, for on the morning of our departure, I saw him come running, he shewed kindness and concern for my departure, saying how it was that you should have been so long without telling that you are Sick, in order that I might have rendered you every service in my power?" I answered that I had not power to discover myself in his presence,

345 گفتا چه شود که درین بقعه چند روز بر آسایي تا از خد متش

مستفید شویم گفتم نتوانم بحکم این حکایت که دیدم

مثنوي

بزرگي دیدم اندر کوهساري قناعت کرد از دنیا بغاري

چرا گفتم بشهر اندر نیایی که بار بند از دل برکشایی

350 بگفت اینجا پر پروان نغزند چو گل بسیار شد پیلان بلغزند

این کلام گفتم و بوسه بر سر و روی همدیگر دادیم و وداع

کردیم

بیت

بوسه دادن بروی دوست چه سود هم در آن لحظه کردنش بد بود

355 سیب کوبی وداع یاران کرد روی بین سوی رخ ازان سوزید

شعر

ان لم امت يوم الوداع تاسفا لا تكسبونني في الهودات منصفاً

He added, "what objection can there be to your remaining here, and favoring us with your company a few days longer?" I replied, "I cannot, on account of the following incident, which once befell me. I saw in the mountain a wild man who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his solitude He replied, there dwell many of exquisite beauty; and there there is much clay the elephants love their footing." After making this speech, we mutually bade adieu, and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I be not of grief on the day that I bid adieu, you will not consider me faithful in friendship.

حکایت ۱۸

خرقه پوشی در کاروان حجاز همراه ما بود یکی از امراء عرب
 مرا و را صد دینار بخشید بود تا نفعه عیال کند ناگاه دزد 360
 خفاچه بر کاروان زدند و پاک بردند باز رگنانان گریه
 وزاری کردن گرفتند و فریاد بی فایده خواندن

بیت

گر تضرع گسني و گر فریاد دزد زرباز پس نخواهد داد
 مگر آن درویش خرقه پوش برقرار خود مانده بود و تغیر 365
 درو نیامده گفتم مگر آن معلوم تر اندر دند گفت نای بردند و
 لیکن مرا با آن معلوم چنان الفتی نبود که بمفارقت آن خسته
 دل باشم

بیت

نباید بستن اندر چیز و کس دل که دل برداشتن کار بست مشکل 370
 گفتم موافق حال منست آنچه تو گفتی که مرا در عهد جوانی

TALE XVIII.

A durwaish accompanied me in the Caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Kufāchēh attacked the Caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complaints. Whether you supplicate, or whether you complain, the thief will not restore the money. The durwaish was the only exception, he remaining unshaken, and not at all affected by the adventure. I said to him, "perhaps they have not taken your money." He answered, "yes they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter, to remove the heart therefrom." I replied, "your words suit my circumstances exactly; for in my youth

با جواني اتفاق مخالطت بود و صدق مودت به ثابتي که

قبله چشم جهان او بودي و سود سرمایه' عهزم وصال او

تقطع

مگر ملایکه بر آسمان و گرنه بشر

375

بحسن صورت او در زمین نخواهد بود

بدوستي که حرامست بعد از وصیعت

که هیچ نطفه جواو آدمي نخواهد بود

زائهي پاي وجودش بگل اجل فرورفت و دود فراق از

380 دود مانش بر آید روزها بر سر خاکش مجاورت کردم و از حبله

که در فراق او گفتم اینست

قطع

کاش کان روز که در بای تو شد خار اجل

دست ثیبتی بزدي نیغ هلاکم بر سر

نادرین روز جهان بی تو نسبدیدی چشم

385

ای منم بر سر خاک نو که خاکم بر سر

I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes, and his society the chief comfort of my life. No mortal on earth ever possessed so beautiful a form, perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. His sudden death overwhelmed his family in the deepest affliction. I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day, when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth.

قطعه

انکه قرارش نگرقتي و خواب تاثل و نسرين نغشاندي نخست
 گردش گيتي گل رویش بر بخت خار بنان بر سر خاکش برست
 بعد از مفارقت او عزم کردم و نیت جزم که بقیه زندگانی 390
 فرش هوس در نوردم و گرد مجالست نگردم

قطعه

سود دریا نیک بودي گر نبودي بيم موج
 صحبت گل خوش بودي گر نیستی تشویش خار
 دوش چون طاووس می نازیدم اندر باغ وصل 395
 این زمان اندر فراق بار می بیچم چو مار

حکایت ۱۹

یکی را از ملوک عرب حدیث لیلی و معجون بگفتند و شورش
 حال او که با کمال فضل و بلاغت سردر بیابان نهاده است و زمام
 اختیار از دست داده است بفرمودش تا حاضر آوردند 400

He who could never take rest until he had spread roses and narcissuses, through the virulence of heaven the roses of his cheek are flattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now from the absence of my friend, I am contorted like the snake."

TALE XIX.

They related to one of the kings of Arabia the story of Leila and Mujnoon, and the nature of his insanity, that whilst endowed with eminent virtues and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him.

و ملامت کردن گرفت که در شرف انسان چه خلل دیدی که
خوی حیوانی گرفتگی و ترک عیش آدمی گفتی مجنون
بنالید و گفت

شعر

و رب صدیق لایمونی و دادها 405
الم یرها یوماً تو ضح لی عذری

قطعه

کاش گمان که عیب من جستند
روبت ای دلستان بدیدندی
تا بجای نرنج در نظرت 410
بیخبر دستها بریدندی

ناحقیقت معنی بر صورت دعوی گواهی دادی ملکن را در دل
آمد که جبال او را مطالعه کند تا داند که چه صورتست که
موجب چند بن قتنه است بفرمود طلب کردند در احیاء عرب

and when he came reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brute, and to relinquish the pleasures of society. Mujnoon wept and said, "many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity, ordered her to be brought. They searched among the Arabian families,

بگر دیدند و بدست آوردند و پیش ملک در محن سراچه 415
 بداشتند ملک در هیئت او نظر کرد شخصی دید سیاه نام ضعیف
 اندام در نظرش حقیر آمد بحکم آنکه کترین خدام حرم او
 بجبال ازو بیش بود و بزینت پیشی مجنون بفرست دریافت
 و گفت ای ملک از در بچه چشم مجنون بجبال لیلی نظر بایست

مثنوی

420

ترا بر درد من رحمت نیاید رفیق من یکی هم درد باید
 که با او قصه گویم همه روز دوهیزم را بهم خوشتر بود سوز
 شعر

425

ما مر من ذکر الحبی بهیعی
 ولوسعت ورق الحبی صاحت معی
 یا معشر الغلان قولوا للعافی
 یالیت تدری ما بقلب البوجعی

نظم

تندرستان را نباشد درد ریش جز به همدردی نگویم درد خویش

and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, and weak form, inasmuch that he thought her so contemptible, that the meanest servant of his harem surpassed her in beauty and elegance. Mujoon having penetration enough to discover what was passing in the king's mind said, "O king, the beauty of Leila must be seen with the eyes of Mujoon. Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say to them who are free from love, O we wish that you knew what passes in the heart of a lover. The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction.

430 گفتن از زنبور بی حاصل بود بایگی در عر خود ناخورد و نیش
تا ترا حالی نباشد هیچو من حال ما باشد ترا افسانه پیش
سوز من باد یگری نسبت مکن اونیک برد ست و من بر غضوریش
حکایت ۲۰

قاضی همدانی را حکایت کنند که بانعلبند پسری سرخوش بود و
435 نعل دلش بر آتش روزگار ری در طلبش متالف بود و پویان
و مترصد و جویان و بر حسب واقعه گویان

رباعی

در چشم من آمد آن سهری سرو بلند
بر بود دلم زدست و در پای افکند
این دیدۀ شوخ میکشد دل بکند
440 خواهی که بکس دل ندهی دیده ببند
بیت

از یاد تو غافل نتوانم کرد به هیچم

سر کوفته مارم نتوانم که به پیچم

It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body.

TALE XX.

They tell a story of a Cazy of Hamadan, that he was enamoured with a Parrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described, "That stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means get her out of my thought. I am the snake with a bruised head, I cannot turn myself."

شنیدم که در گذری پیش قاضی باز آمد طرفی ازین معامله 445
 بگوشش رسید و بود وزاید الوصف رنجیده و شام بی تعاشی
 داد و سقط گشت و سنگ برداشت و هیچ از بی حرمتی فرو
 نگذاشت قاضی بایکی از علهاء معتبره که هبعنان او بود گفت

بیت

آن شاهدی و خشم گرفتن بینش 450
 وان عقد و برابروی ترش شیرینش
 در بلاد عرب گویند ضرب الحبيب زیب

بیت

از دست تو پشت بردهان خوردن
 خوشتر که بدست خویش نان خوردن 455
 ههانا از و قاحت او بوی سباحه می آید پادشاهان سخن
 بصلابت گویند و باشد که در لهن صلح جویند

I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure and abused and reproached him without mercy, flung a stone and did every thing to disgrace him. The Cazy laid to a respectable man of learning who was in his company. "behold that beauteous girl how rude she is, behold her arched eyebrow, what a sweet frown it exhibits. In Arabic they say, that a blow from the hand of her we love, is as sweet as rains. To receive a blow on the mouth, from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, when they inwardly desire peace.

بیت

انگور نو آورده ترش طعم بود
روزي د و صبر کن که شیرین گردد

460

این بگفت و بهسند قضا باز آمد تنی چند از عدول که ملازم
او بودند زمین خدمت ببوسیدند که با جازت سحنی داریم
در خدمت بگوئیم اگر چه ترک ادبست و بزرگان گفته اند

بیت

نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خلاست
اما بحکم آنکه سوابق انعام خداوندی ملازم روزگار
بندگانست مصلحتی که بینند و اعلام نکنند نوعی از خبانت
باشد طریق صواب آنست که پیرامو این طبع نگردي و فرش
ولع در نوردي که منصب قضا پایگاهی منبع است تابناهی
470 شنیع ملوث نگردي حریف اینست که دیدی و حدیث اینست

که شنیدی

Unripe grapes are sour, but keep them a day or two and they will become sweet. The Cazy having laid thus repaired to his court. Some well disposed persons, who were in his service, made obeisance and said, "that with permission they would represent a matter to him, although it might be deemed impolite, as the Sages have said, it is not allowable to argue on every subject: it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your mistress's character, and have heard her conversation.

مثنوي

يکني کرده بي آب روئي بسي چه غم دارد از آب روئي کسي
 بسا نام نیکوئي پنجاه سال که یک نام زشتش کند پایال
 قاضي را نصيحت ياران یکدل پسند آمد و بر حسن راي و 475
 حفظ و فاي! ايشان آفرين کرد و گفت نظر عزيزان در مصلحت
 حال من عين صوابست و مسئله بي جواب ولکن

شعر

ولوان حباب السلام يزول لسبعت افکا يفتريه عدول

480

بيت

ملاست کن مرا چند آنکه خواهي
 که نتوان شستن از زنتي سياهي
 اين بگفت و کسانرا بتفحص حال او برانگيخت و نعت بيکران
 بر بخت که گفته اند هر کرازد رترازوست زور در بازوست
 و آنکه بر دنيا دست رسي ندارد در ره دنيا کسي ندارد 485

She who has lost her reputation, what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity, and said, "the advice which my friends have given, in regard to my situation, is perfectly right, and their arguments are unanswerable. Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood. Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world."

بیت

هر که زردید سرفرو آورد ورترازوي آهنيں دوشست
 في الجبله شبی خلوتي میسر شد و هم دران شب شکنه را
 خبر شد که قاضي همه شب شراب در سر و شاهد در بر از تنعم
 490 نخفتي و بترنم گفتي

غزل

امشب مثر بوقت نهي خواند اين خروس
 عشاق بس نکرده هنوز از کنار و بوس
 رخسار يار در خم گيسوي تابدار
 495 چون گوي عاج در خم چوگان آبنوس
 بکدم که چشم فتند نخفتست ز بهار
 بيدار باش نافرود عمر بر فسوس
 تانشنوي زمسجد آذينه بآئك صبح
 يا از درسراي اتا دک غريو کوس

Whoever sees money, lowers his head; like the beam of the scales, which stops aillo it be made of iron. To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance, that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep and was saying, "that the Cock had not crowed that night at the usual hour." The lovers were not yet satisfied with each others company; the cheeks of the mistress were flaming between her curling tresses, like the ivory ball in the ebony bar in the game of Chowgong. In that instant, when the eye of enmity is asleep, b. thou upon the watch, lest some misfortune befall you, until you hear the Mouzzin proclaiming the hour of prayer; or the sound of the kettle drum from the gate of the police of Atabuk,

لب بر لبی چو چشم خروس ابلهی بود 500

۲ برداشتن بگفتن بیهوده خروس .

قاضی درین حالت بود یکی از متعلقان در آمد و گفت چه
نشینی خیز و تا پای داری گریز که حسودان بر تو دقّی گرفته اند
بلکه حقی گفته اند تا مگر این آتش فتنه که هنوز اندک
است باب تدبیری فرو نشانیم مباد ا که فردا چون بالا گیرد 505
عالی را فرا گیرد قاضی بتبسم فرو ننگه کرد و گفت

قطعه

پنجه در صید کرده ضیغم را چه تفاوت کند که سگ آید
زوی در روی دوست کن بگذار ناعد و بشت دست می خاید
ملک را در آن شب آتشی دادند که در ملک او چنین منکری 510
حادث شده است چه فرمائی گفت من او را از جهله فضاء
عصر و یگانه دهر میدانم باشد که معاندان در حش او بغرض
خونس کرده باشند این سخن در سبع قبول من نیاید منم انشه
که معاینه گردن که حکایت گفته اند

It would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering said, " why are you sitting thus, arise and run, as fast as your feet can carry you, for your enemies have laid a snare for you, nay they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the matter of good management; for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world " The Cazy smiling looked on the ground and said, " If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand. " That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered, " I believe the Cazy to be the most learned man of the age; and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story, without I see proofs with mine own eyes, for the sages have said.

به تندي سبک دست بردن بتیغ

بدندان برد پشت دست دریغ

شنیدم که سحرشاهی ملک باتنی چند از خاصان بر بالین قاضی

رسید شمع را دید ایستاده و شاهد نشسته و می ریخته و قدح

520 شکسته و قاضی در خواب مستی بیخبر از ملک هستی ملک

بلطفش بیدار کرد و گفت برخیز که آفتاب بر آمد قاضی

در یافت و گفت از کدام جانب بر آمد گفت از جانب مشرق

گفت العهد لله که در توبه بازست بحکم این حدیث که لا

یغلق باب التوبه علی العباد حتی تطلع الشمس من مغربها و

525 گفت استغفر الله واتوب الیه

قطعه

این دو چیزم بر کناه انگیزختند بخت نا فرجام و عقل نا اہام

ثر گر قتارم کنی مستوجم و رب بخش عفو بهتر ز انتقام

He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow." I heard that at the dawn of day, the king with some of his principal courtiers came to the Cazy's bed chamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy stupified between sleep and intoxication, lost to all sense of his existence. The king kindly waked him, "and said, get up for the sun is risen." The Cazy perceiving him, asked, "from what quarter has the sun risen?" The king answered from the East. The Cazy replied, "God be praised, then the door of repentance is still open, according to the tradition, the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west, adding, now I ask pardon of God, and vow to him that I will repent. These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance.

ملک گفت توبه درین حالت که بر هلاک خود اطلاع یافتی
سودی ندارد.

530

قطعه

چه سود از دزدی آنکه توبه کردن
که نتوانی کهند انداخت بر گاخ
بلند از میوه شو کوتاه کن دست

535

که کوتاه خود ندارد دست بر شاخ

ترا با وجود چنان منکری که ظاهر شد سبیل خلاصی صورت
نه بندد این بگفت و موکلان عقوبت بروی در آویخت گفت
مراد رخد مت سلطان یک سخن باقیست ملک پرسید که
آن چیست

540

قطعه

بآستین ملالی که بر من افشانی
طبع مدار که از دامنیت بدارم دست

The king "said repentance can now avail nothing, as you know that you are about to suffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall, not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape." The king having said thus, ordered the officers of justice to take charge of him. The Cazy said, "I have yet one word to speak to your majesty." He asked, "what is it?" He replied, "as long as I labour under your displeasure, think not that I will let go the skirt of your garment."

اگر خلاص محالست ازین گنه که مراست

بدان کرم که تو داری امیدواری هست

545 ملک گفت این لطیفه بدیع آوردی و این نکته غریب گفتی

ولیکن محال عقلست و خلاف شرع که ترا فصل و بلاغت

امروز از چنگ عقوبت من برهاند مصلحت آن بینم که مرا از

قلعه به نشیب ببندازم تا دیگران عبرت گیرند گفت ای

خداوند جهان پروردۀ نعت این خاندانم و نه تنها من این

550 گنه کرده ام دیگرا ببند از تا من عبرت گیرم ملک را ازین

سطن خنده آمد و بعفوا از سر خطای او در گذشت و متعندان

او را که اشارت بکشتن او کرده بودند گفت

بیت

همه حال عیب خویش شنیدیم تا غم بر عیب دیگران مزنید

555 هر که او عیب خویش شنید طعنه بر عیب دیگران نکند

Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The king said, "you have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be hung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The king laughed at his speech, and spared his life; and said to his enemies, "All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

حکایت منظومه ۲۱۵

جوانی پاک باز و پاک رو بود که با پاکیزه روی در گرو بود
 چنین خواندم که درد ریای اعظم بگردابی در افتادند با هم
 چو ملاح آمدش تا دست گیرد مبادا که اندران سختی ببرد
 همی گفت از میان موج تشویر مرا بگذار و دست یار من گیر 560
 درین گفتن جهان بروی در آشفست شنیدندش که جان میداد و می گفت
 حدیث عشق از آن بطل منیوش که در سختی کند یاری فراموش
 چنین کردند یاران زندگانی ز کار افتاده بشنو تابدانی
 که سعدی راه و رسم عشق بازی چنان داند که در بغداد تازی
 دلارامی که داری دل درو بند دگر چشم از همه عالم فرو بند 565
 اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

TALE XXI.

There was an affectionate and amiable youth who, was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers, hearken and learn from those of experience, for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mejnoun were now living, they might learn the history of love from this book.

باب ششم در ضعف و پیری

حکایت ۱

باطانفه دان شدند آن در جامع دمشق بحضرتی همی کردم
 ناگاه جوانی از در آمد و گفت با شما کسی هست که زبان
 5 فارسی داند اشارت بمن کردند گفتم خیرست گفت پیری صد
 و پنجاه ساله در حالت نزعست و بزبان فارسی چیزی میگوید
 و مفهوم مانعی نگردد اگر بکرم قدم رنجه شوی مزد بابی باشد
 که وصیتتی کند چون ببا اینش فرارسیدم این میگوید
 قطعه

10 دمی چند گفتم برآرم بکام دریغا که بگرفت راه نفس
 دریغا که برخوان الوان عمر دمی چند خوردیم و گفتند بس
 معنای این سخن با شما میان عبرتی گفتم تعجب کردند از عمر
 دراز و تأسف خوردن او بر حیات دنیا گفتمش چه گونه درین
 حالت گفت چه تو هم

CHAPTER VI.

On Imbecility and Old age.

TALE I.

I was engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, "is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, "an old man, of a hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas that at the table of variegated life, I ate a little and they said it is enough." I explained to the Damasceni in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, "what can I say?

۲۵

ندید که چه سختی هپی رسد بکسی

که از دهانش بدر میکنند دندانانی

قیاس کن که چه حالش بود در آن ساعت

که از وجود عزیزش بدر رود جانی

۲۵ گفتم تصور مرگ از خیال بدر کن و بهم را بر طبیعت مستولی

متردان که فیلسوفان گفته اند مزاج اگر چه مستقیم بود اعتبار

بقارار نشاید و مرض اگر چه هایل بود دلالت کلی بر هلاک

نکند اگر فرمائی طبیبی را بخوانیم تا معالجه کند که به شوی

گفت هیئات

خواجہ در بند نقش ایوانست

خانه از پای پست و برانست

Have you not seen what pain he suffers, who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour, yet we ought not to rely in its continuance; and on the other hand, although a disease be dangerous, yet it is a positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, " alas! The master of the house is considering how to decorate his hall, whilst the foundation is in a state of decay

دست برهم زند طبیب ظریف
 چون خرف بیند او فتاد و حریف
 پیر مردی زنزع می نالید
 پیر زن صندلش همی مالید
 چون مطبعا شد اعتدال مزاج
 نه عزیمت اثر کند نه علاج

حکایت ۲

35 پیری حکایت کرد و بود که دختری خواسته بودم و حجره
 بگل آراسته و بخلوت باو نشسته و دیده و دل درو بسته
 شبهای دراز نخفتی و بذله و لطیفها گفتی زان باشد که
 وحشت نکیر و موافقت پذیرد از آن چاه شبی میبغتم که
 بخت بلندت یار بود و چشم دولت بیدار که بصحبت پیری
 40 افتادی پخته و جهان دید و گرم و سرد روزگار جشیده و نهک
 و بد آزمود و حق صحبت بداند و شرط مودت بجای آرد
 و مشغف و مهربان خوش طبع و شیرین زبان

The skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets nor medicines are of any use.

TALE II.

An old man telling a story about himself said, "when I married a young virgin, I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. On one of those nights I said, fortune has been propitious to you, in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful and conversable.

مثنوي

۱۴۹ تا توانم دلت بدست آرم وریا زاریم نیازارم
 45 و رچو طوطی شکر بود خورششت جان شیرین فدای پرورششت
 نه گزفتار آمدی بدست جوانی معجب وخیره رای سرتیزو
 سبک پای که هر دم هوای پزد و هر لحظه رای زند و هر شب جای
 خسپد و هر روز باری گیرد

قطعه

50 جوانان خورم اند و خوب رخسار ولیکن در وفا با کس نیابند
 وفاداری مدار از بلبلان چشم که هر دم بر گلی دیگر سر آیند
 اما طایفه پیران بعقل و ادب زندگانی کنند نه بر مقتضای
 چهل جوانی

بیت

55 ز خود بهتری جوی و فرصت شبار
 که با چون خودی کم کنی روزگار

I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or it like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with a youth of a rude disposition, with a weak understanding, head strong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosethush. But old men pass their time in wisdom and good manners; not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; for with one like yourself, you would pass your life without improvement."

گفت چندان برین نبط بگفتم و گبان بر دم که دلش در قید
 من آمد و صید من شد ناگاه نفسی سر از دل پر در آورده
 و گفت چندین سخن که گفتمی در ترا زوی عقل من وزن
 60 آن یک سخن ندارد که از قابله خویش شنیده ام که زن
 جوان را اثر تیری در پهلو نشیند به که پیری فی الجمله امکان
 موافقت نبود و مغارقت انجامید مدت عدت بر آمد عقد
 نکاحش با جوانی بستند تمد ترش روی تھی دست بد خوی
 جور و جفا میدید ورنج و عنامیکشید و شکر نعبت حب هبچنان
 65 میثقت که العبد لله که از ان عذاب البم بر هیدم و بدین
 نعبت مقیم برسیدم

بیت

با این همه جور و تند خویی نازت بکشم که خوبرویی
 نطعه

70 با تو مرا سوختن اندر عذاب به کد شدن باد گری در بهشت
 بوی پیاز از دهن خوبروی نغز تر آید کدگل از دست زشت

He said, " I spoke a great deal after the manner, and thought that I had made a conquest of her heart; when all of a sudden, she fetched a cold sigh from the bottom of her heart, and replied; all the fine speeches that you have been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse, that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, " it was impossible to agree, and our differences ended in a separation. After the time prescribed by law, she married a young man of an impetuous temper, ill natured and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however, she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained the permanent blessing. Amidst all this violence, and impetuosity of temper, I will put up with your air, because you are handsome. It is better to burn with you in hell, than to be in paradise with the ether. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

حکایت :

۶ مه‌بان پی‌زی بودم در دیار بکر مال فراون و فرزند عزیزم
داشت شبی حکایت کرد مرا در عمر خویش بجز این فرزند
نبودست درختی درین وادی زیارتگاهست که مردمان 75
بحاجت خواستن انجاروند شبهای درپای آن درخت بحق
نالید : ام‌تا مرا این فرزند بخشید : است شنیدم که پسر بارنیقان
آهسته می‌تفت چه بودی که من آن درخت را بدانستی که
کجاست تا دعا کردمی که پدرم بهیرون

80

حکیت

خواجه شادی کنان که فرزند عاقلست و پسر طعنه زنان که
پدرم فرتوت

قطعه

سالها بر تو بگذرد که گذر نکنی سوی تربت پدرت
85 تو بجای پدر چه کردی خیر تا همان چشم‌داری از بسرت

TALE III.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, "during my whole life, I never had any child but this son. Near this place is a sacred tree, to which men resort to offer up their petitions. Many nights at the foot of his tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, "how happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

حکایت ۴

روزي بغرور جواني سخت رانده بودم و شبانگه بپاي کوهي
 سست مانده بپر مردني ضعيف از پس کارون همي آمد و گفت
 چه خسبي خبز نه جاي خفتنست گفتم چون روم که نه پاي
 رفتنست گفت نشنیده که گفته اند رفتن و نشستن به که
 د و بدن و کسستن

قطعه

اي که مشتاق منزلي مشتاق پند من کار بند و صبر آموز
 اسب تازي دوند رود بشتاب اشتر آهسته مي رود شب و روز

حکایت ۵

97

جواني چست و لطيف و خندان و شيرين زبان در حلقه
 عشرت ما بود که در دلش از هيچ نوعي غم نيامدي و لب از
 حنده فراهم نياورد ي روز گاري پر آمد که اتفاق مصادفات
 زيغداد بعد از آن ديدم من زين خواسته و فرزندان خاسته و

TALE IV.

Once in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the dawn, said, "why do you sleep? get up, this is not a place for repose." I said to him, "how can I proceed, not having the aid of my rest?" He replied, "have you not heard how it has been said, that proceeding and halting, is better than rearing until you are fatigued?" Owe, who wish to reach the end of your day's journey, be not in bad; listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

TALE V.

An active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children;

بیمخ تشاوش برید و بگل هوشش بزمرد و پرتسید مش که این چه ۱۰۰
حالتست گفت ناکودکان بیاوردم دگر کودکی نکردم

بیت

چون پیر شدی ز کودکی دست بدار
بازی و ظرافت بحوانان بگذار

۱۰۵

مننوی

طرب نوجوان ز پیر معجوي که دگر ناید آب رفته بجوي
زرع را چون رسید وقت درو نظرامد چنانکه سبز و نو

قطعه

دور جوانی بشد از دست من آه دروغ آن زمن دلغروز
قوت سر پنجه شیري برفت راضیم اکنون به پیری چویوز ۱۱۰
پیر زنی موی سیه کرده بود گفتش ای مامک دیر بنه روز
موی به تلبیس سیه کرد و گیر راست نخواهد شدن این پشت کوز

his merriment had ceased, and his countenance was much altered. I asked him what was the matter. He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities, and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, you have made your hair black, but cannot straighten your bent-back.

حکایت ۶

روزي بجهل جواني بانگ بر مادر زدم دل آزرده بکنجی
 105 نشست کریان ههی گفت مگر خوردی فراموش کردی که
 درشتی میکنی

قطعه

چه خوش گفت زالی بفرزند خویش
 چو دیدش پلنگ افکن و پیل تن
 کراز عهد خوردیت باد آمدی
 110 که بیچاره بودی در آغوش من
 نکردی درین روز بر من جفا
 که تو شیر مردی و من پیره زن

حکایت ۷

115 توانگری بخبل راپسری رنجور بود نیک خواهانش گفتند
 مصلحت آنست که از بهرا و ختم فران کنی و یا بذل قربان

TALE VI.

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy; that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TALE VII.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice,

باشد که خدای تعالی شفا دهد لغت‌ی باندیشه فرورفت و
گفت ختم مصحف بحضور او لیت‌که کله‌دورست صاحب‌دلی
باشنید و گفت ختمش بعثت آن اختیار افتاد که قرآن بر سر

120

زبانست و زردرمیان جان

مننوی

د ریغ‌گردن طاعت نهادن گرش‌هیراه بودی دست‌دادن
بدیناری چو خرد رگل‌بباند ورا الهیدی بخواهی صد بخواند

حکایت ۸

بهر مردی را گفتند چرا زن نکنی گفت با پیر زنانم الفتی نباشد ۱۲۵
گفتند زن جوان بخواه چون مکنند داری گفت مرا که پیرم
با پیر زنانم الفتی نباشد او را که جوان باشد با من که پیرم چون

دوستی صورت‌بندد

that the high God might restore his son to health. After a little consideration he said, "it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, "he preferred reading the Koran because the words are at the tip of his tongue, and the money is in the middle of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ark in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They asked an old man, why he did not marry. He answered, "I should not like an old woman." They said, "marry a young one, since you have property," He replied, "since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me."

حکایت و منظومه

شنیده ام که درین روزها کهن پیری 130

خیال بست به پیرانه سرکه گبر و جفت

بخواست دختر کی خوب روی گوهر نام

چون رج گوهر از چشم مردمان بنهفت

چنانکه رسم عروسی بود تهاش بود

ولی بجهله اول عصای شیخ بغفت 135

که ناکشید و نزد برهه ف که نتوان و دخت

مگر بسوزن فولاد جامه هنگفت

بدوستان گله آغاز کرد و حجت ساخت

که مخانپان من این شوخ دیده پاک برفت

میان شوهر و زن جنگ افتنه خواست چنان 140

که سر بشکنه و قاضی کشید و سعدی گفت

پس از خلافت و صنعت گناه دختر نیست

ترا که دست بلرزد گهر چندان سفت

TALE IX.

I have heard, that, not long ago, a decrepid old man, in his dotage, took it into his head to marry, and wedded a beautiful virgin named Gem; who like a casket of jewels, had been concealed from the sight of men. The nuptials were celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonored his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, "Sâdy said, the girl is not to blame, how can you, with your trembling hand, be able to bore pearls."

باب هفتم در تاثیر تربیت

حکایت اول

یکی ازوزرا پسری کودک داشت پیشی یکی از دانشندان
فرستاد که مر این را تربیتی کن مگر عاقل شود مدتی تعلیمش
5 کرد موثر نبود پیش پدرش کسی فرستاد که این عاقل نمیشود
و مراد بوانه کرد

قطعه

چون بود اصل جوهر قابل تربیت را درو اثر باشد
هیچ صیقل نکونداند کرد آهنی را که بدگر باشد 10
سک بدریای هفتخانه بشو که چو قرشد پلید تر باشد
خرعیسی گرش بکه برند چون بیاید هنوز خر باشد
حکایت ۲

حکیمی پسران را پند هبی داد که جانان پدر هنر آموزید که
ملک و دولت دنیا اعتبار را شاید و جاه از دروازه بدربرد 15

CHAPTER VII.

Of the effects of Education.

TALE I.

A certain Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Walk not a dog in the seven rivers, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would, still be an ass.

TALE II.

A Philosopher was thus exhorting his sons, " My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country,

وسیم وز در سفر محل خطر است بادزد بیکبار ببرد و یا
 خواجه بتغاریت بخورد اما هنر چشبه زاینده است و دولت
 پاینده و اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
 خود دولتست هنرمند هر جا که رود قدر بیند و در صد رنشیند
 و بی هنر هر جا که رود لقمه چیند و سختی بیند ۴۵

بیت

سختست پس از جاه تحکم بردن خو کرده بناز جور مردم بردن
 قطعه

و تپ افتاد قتنه در شام هر کس از گوشه فرار کنند
 ۴۵ روستا زادگان دانشند بوزیری پادشا رفتند
 پسران وزیر ناص عقل بشدائی بروستا رفتند

بیت

میراث پدر خواهی علم پدر آموز

کین مال پدر خرج توان کرد بد روز

and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world.' There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant, became the king's ministers, and the stupid sons of the Vizier were reduced to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days.

30

حکایت ۳

یکی از فضلا تعلیم ملک زاده کردی و ضرب بی محابا زد
 و زجر بی قسیاس کردی پسر از بی طاقتی شکایت پیش
 پدر برد و جامه از تن دردمند برداشت پدر را دل بهم برآمد
 استاد را بخواند و گفت بر پسران احاد رعیت چندین جفا و
 تو بیخ روانی داری که پسر مرا سبب چیست گفت سخن
 35 باندیشه باید گفتن و حرکت پسندید باید کردن همه خلق
 را خاصه پادشاهان را که هر چه بردست و زبان ملوک رفته
 شود هر اینه با فواه گفته شود و قول و فعل عوام را چندان اعتبار
 نباشد

40

قطعه

اگر صد ناپسند آید ز درویش رفیغانش یکی از صد ندانند
 و اگر صد ناپسند آید ز سلطان ز اقلیمی به اقلیمی رسانند
 پس هر تهذیب اخلاق خداوند زادگان اجتهاد بیش از آن
 باید کرد که در حق عوام

TALE III.

A learned man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, and stripped himself, to show the marks of violence. The father's heart being troubled, he sent for the mother, and said "you do not use any of my subject's children in the same manner that you treat my son, what is the reason of this?" He replied, "to discourse with propriety, and to have a pleasing conciliating manner, becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of every one, whilst the words and actions of common people are not of so much consequence. If a durwaish should commit an hundred improprieties, his companions would not remark one of them, but if a king makes only one improper step, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labor and pains should

هر که در خوردیش ادب نکند در بر رثی فلاح از و بر خاست
چوب تر را چنان که خواهی پیچ نشود خشک آنچو آتش راست

بیت

ان الغصون اذا قومتها اعتدلت .
ولیس ینفعک التقویم بالخشب

ملک را حسن تدبیر ادیب و تقریر سخن او موافق رای آمد
خلعت و نعبت بخشید و پادشاه از آنچه بود برتر کرد انید

حکایت ۲

معلم کتابی را دادم در دیار مغرب ترش روی و ندیخ گفتار
و بد خوی و مردم آنرا روگردا طبع و ناپرهیزگار که غیش
مسلمانان بدیدن او نبه گشتی و خواندن قرانش دل مردم
سیه کردی جبعی پسران پاکیزه و دختران دوشیزه بدست

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood. The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honor, and a largess, and promoted him.

TALL IV.

I saw a school-master in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean-spirited, and impetuous, so that the sight of him interrupted the pleasure of Molems, and his reading of the Koran distracted the hearts of men. A number of beautiful boys, and tender virgins, who were subject to M m m.

جفای او گرفتار نه زهره خنده و نه یارای گفتار که عارض سیمین
 یکی را طبا نچه زدی و گاه ساق بلورین دیکری را شکنجه
 کردی القضا شنیدم که طرفی از خیانت او معلوم کردند 60
 بزندانش و برانندند و مکتب او را به صلحی دادند پارسایی
 سلیم نیک مردی حلیم که سخن جز بحکم ضرورت نثفتی و
 موجب آزار کس بزبانش نرقتی کودکان را هیبت استاد
 نخستین از سر برد ررفت و معلم دومین را اخلاق ملکی
 دبدند دیو یکد بتر شدند و باعثاد حلم او ترک علم کردند 65
 و در اغلب اوقات باز یچه فراهم نشستند و لوح درست نکرد
 بر سر بکد یتر شکستندی

بیت

استاد معلم چو بود کم آزار خرسنگ بازند کودکان در بازار
 بعد از دو هفته بر در آن مسجد گذر کردم معلم اولین را 70
 دیدم که دل خوش کرده بودند و به مقام خویش باز آورده

his tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to fomite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old master out of their heads, and seeing the new one of angelic manners, they became furious towards one another; and relying on his forbearance, they neglected their studies, and spent most of their time in play, and without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market place. A fortnight after, I passed by the gate of the Mosque, and saw the old master, whom they had encouraged and reintitlated in his office

انصاف برنجيدم و لا حول كنان گفتم كه ابليس را دگر بار
معلم ملا بگه چرا كردند پير مردی جهانديد و بشنيد و گفت
نشنيد و كه گفته اند

مثنوي

75

پادشاهي پسر بكتب داد لوح سپينش بزرگزار نهاد
بر سر لوح او نوشته بزرگوار و ستاد به كه مهر پدر

حكايت هـ

بارسازان را نعت بي قياس از تر كه عيان بدست افتاد فسق
80 وفجور آغاز كرد و مبدري بيشه گرفت في الجبله چيري نهاند
از سار معاصي و منكري كه نكرد و مسكري كه نخورد باري به
نصيحتش گفتم اي فرزند دل خل آب روانست و عيش آساي
گردان يعني خرج فراوان مسلم كسي را باشد كه دل خل معين
دارد

In truth, I was concerned, and invoking God I said, "Why have they a second time appointed the devil a preceptor for angels." An experienced old man, hearing me, laughed and said, have you not heard what has been related? "A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, The severity of the master is better than the indulgence of the father."

TALE V.

The son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no honour come unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him saying, "O my son, wealth is a running stream, and pleasure revolves like a millstone; or in other words, profuse expence suits him only who has a certain income."

چون خلت نیست خرج آهسته تر کن

که می گویند ملاحان سزودی

اگر باران بکوهستان نبارد

بسالی دجله گردد خشک رودی

عقل و ادب پیش گیر و لهو و لعب بگذار که چون نعبت سپری شود 90

سختی بری و پشیمان خوری پسر از لذت نای و نوش این

سختن در گوش نیاورد و بر قول من اعتراض کرد و گفت راحت

عاجل را بتشویش محنت آجل منقص کردن خلاف رای خرد

مندانست

خداوندان کام و نیک بختی چرا سختی برند از بیم سختی

بروشادی کن ای یار دل افروز غم فردا شاید خوردن امروز

فکیف مرا که در صدر مروت نشسته ام و عقد قنوت بسته و ذکر

انعام من در افواه عوام افتاده

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, "it is contrary to the wisdom of the sages to disturb our present enjoyments by the dread of future. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, O my heart-enchancing friend! we ought not to be uneasy to-day for what may happen to-morrow. How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance with munificence, so that the fame of my bounty is a topic of general conversation.

مثنوي

100 هر که علم شد بسخا و کرم بند نشاید که نهاده بر دلم
 نام نکوئی چو برون شد بکوی در نتوانی که به بندی پروی
 دیدم که نصیحت نهی پذیرد و دم گرم من در آه ن سرد او
 اثر نهی کند ترک مناصحت کردم و روی از مصاحبت او
 بشرد انیدم و بکنج سلامت بنشستم و فول حکهارا کار بستم که
 105 گفند اند باغ ما علیک فان لم یقبلو فبا علیک

قطعه

گر چه دانی که نشنوند بگو
 هر چه میدانی از نصیحت و پند
 زود باشد که حیره سر بینی
 بدو پای او خنده اندر بند
 دست بردست میرند که دریغ
 نشنیدم حدیث دانشمند

110

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your door against it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron, I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, "Admonish and exhort as your duty requires, if they mind not, it does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there limiting his hands and exclaiming, alas that I did not listen to the wise man's advice!"

پس از مدتی آنچه اندیشه کرده بودم از نکبت حالش بصورت
 بدیدم که پاره پاره برهم میدوخت و لقه لقه هبی اندوخت
 دلم از ضعف حالش بهم برآمد مروت ندیدم در چنین حالت 115
 ریش درویش را بهلامت خراشیدن و نهک پاشیدن بادل خود
 گفتم

مثنوی

حریف سفله در پایان مستی نیندیشد ز روز تنگدستی
 درخت اندر بهاران برفشاند زمستان لاجرم بی برگ ماند 120

حکایت ۶

پادشاهی پسری بادیبی داد و گفت این فرزند تست تربیتش
 چنان کن که یکی از فرزندان خود سالی برو سعی گرد
 و بجای نرسید و فرزندان ادیب در فضل و بلاغت منتهی شدند
 ملک دانشمند را مواخذ کرد و گفت وعده را خلاف کردی 125
 و شرط وفا بجای نیاوردی گفت ای ملک تربیت یکسانست
 ولیکن استعداد مختلف

After some time, that which I had predicted from his dissolute conduct, I saw verified, he was clothed in rags, and begging a morsel of victuals. I was distressed at his wretched condition, and did not think it consistent with humanity to scratch the durwaith's wound with reproach, or to sprinkle salt upon it, but I said in my heart, "profligate men, when intoxicated with pleasure, reflect not on the day of poverty. 'The tree which in the summer has a profusion of fruit, is consequently without leaves in the winter.'"

TALE VI.

A king placed his son with a preceptor and said, "This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, "You have broken your promise, and not acted faithfully." He replied, "O king the education was the same, but the capacities are different.

قطعه

گرچه سیم و زر ز سنگ آید هبی در همه سنگی نباشد ز رُوسیم
 130 بر همه عالم هبی تابند سپیل جای انبان میکند، جایی ادیم

حکایت ۷

یکی را شنیدم از پیران مرّبی که مرید پر امیثفت چند آنکه
 تعلق خاطر آدمی زاده بروز است اگر بروزی ده بودی
 بهقام از ملایکه در گذشتی

قطعه

135

فراموش نکرد ایزد دران حال
 که بودی نطفه مد فون و مدهوش
 روانت داد و عقل و طبع و ادراک
 جهان و نطق و رای و فکر و هوش
 ده انگشت مرتب کرد بر دست
 140 دو بازویت مرکب ساخت بر دوش

Although silver and gold are produced from a stone, yet these metals are not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen."

TALE VII.

I have heard that a learned old man was saying to one of his scholars, "If a man would but fix his mind as much on God, as he does on worldly goods, he would surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders.

کنون پنداري اي ناچيز همت

که خواهد کردنت روزي فراموش

حکایت ۸

اعرابي را دیدم که پسر خود را میثقت یا بنی انک مسؤل يوم 115

القیمة مانا اکتسبت لایقال بهن انتسبت یعنی ترا خواهند

پرسید که عیلت چیست و نگویند که پدرت کیست

قطعه

چاه کعبه را که می بوسند او نه از کرم پیله نامی شد

باعر بزي نشست روزي چند لاجرم همچو او گراهی شد 150

حکایت ۹

در تصانیف حکما آورده اند که کزدم را ولادت معهود نیست

چنانکه سایر حیوانات را بل که احشای مادر را بخورند و

شکمش بدرند و راه صحرا گیرند و آن پوستها که در خانه

کزدم بینند اثر آنست این نکته را پیش بزرگی هبی گفتم گفت 155

Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread."

TALE VIII.

I saw an Arab who said to his son, "O my child in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?" That is, they will inquire about your virtue, and not about your father, "The cloth that covers the Kaaba and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

TALE IX.

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's entrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said,

دل من بصدق این حدیث گواهی میدهد و جز چنین نشانید
بود که در حالت خردی با مادر و پدر چنین معامله کرده اند
لاجرم در بزرگی چنین مقبولند و محبوب

قطعه

163 پسری را پدر و وصیت کرد کای جوانمرد یار گیر این پند
هر که با اهل خود وفانکند نشود دوست روی دولتمند

لطیفه

کز دم را گفتند چرا بزمستان بیرون نمی آئی گفت بتا بستانم
چه حرمست که بزمستان نیز بیایم

حکایت ۱۰

165

فقیره درویشی حامله بود مدت حملش بسر آمد درویش را
دزهبه عمر نرزد نیامد بود گفت اگر خدای عزوجل مرا
پسری دهد خزاین خرفه که پوشیده ام هر چه ملک منست ایثار
درویشان کنم اتقا قازنش پسری آوردن شاه مانی کرد و سفره

my heart bears evidence to the truth of the observation; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age.' A father exhorted his son saying, "Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth, will never be favoured by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, "what reputation have I in summer, that I should come again in winter."

TALE X.

The wife of a Durwaish was with child, and the term of pregnancy completed. The durwaish, who never yet had a son, said, "if the Almighty will grant me a son, I will distribute a charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment

۳۵ یازان بیوجب شرطینهاد پس از چند سال که از سفر شام باز آمدند ۱۷۵

به خله آن درویش بزرگداشتم و از کیفیت حالتش پرسیدم گفتند
بزدلان شکنه درست گفتم سبب چیست گفتند پسرش خبر
خورد است و عربده کرده و خون یکی ریخته و از شهر گریخته
پدر را بعلت آن سلسله در نای و بند گران بر پای نهاد

۱۷۵ اند گفتم این بلار ابد عا از خدا خواسته است

قطعه

زنان باردارای مرد هشیار اگر وقت ولادت مارزایند
ازان بهتر بنزد یک خردمند که فرزندان ناهوارزایند

حکایت ۱۱

۱۸۰ طفل بودم که بزرگی را پرسیدم از بلوغ گفت در کتب مسطور
است که سه نشان دارد یکی پانزده سالگی و دوم احتلام
سوم برآمدن موی زهار اما در حقیقت یک نشان دارد آن
که در بند رضای حق جل و علا بیش ازان باشد که در بند

for his friend, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the durwaish had dwelt, and asked how he went on. They told me he was in the town still. I asked the reason. They replied, "his son got drunk, had a quarrel, and killed a man, and fled out of the city; on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "his own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wife, that a woman in labour should bring forth a serpent than wicked children."

TALE XI.

When I was a boy, I was conversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty,

حظ نفس خویش هر که درو این صفت موجود نیست محققان

185 بالغ نشمارندش

قطعه

بصورت آدمی شد قطره آب
که چل روزش قرار اندر رحم ماند
وگر چل ساله را عقل و ادب نیست
بتحقیقش شاید آدمی خواند

190

قطعه

جوانهر دی و لطافت آدمیت
همین نقش هیولانی مپندار
هر باید که صورت می توان ساخت
بایوانها دراز شنکرف و زنگار
چوانسانرا نباشد فضل و احسان
چه فرق از آدمی با نقش دیوار
بدست آوردن دنیا هنر نیست
یکی را گرنوایی دل بدست آر

195

than how to gratify the passions, and he added that whosoever possesses not this disposition, the profoundly learned do not consider in a state of puberty. A drop of water, after remaining forty days in the womb, obtained the human form: but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate or the palace, with vermilion and verdigris. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.

200

حکایت ۱۲

۱ سالی نراع در میان پیادگان حجاج افتاد و داعی هم در آن
 سفر پیاده بود انصاف در سر و روی بکدیگر افتادیم و داد
 فسق و جدال بدادیم کجاوه نشینی را شنیدم که با عدیل
 خود می‌گفت یا للعجب پیاده عجاج چون عرصه شطرنج بصر می‌برد
 فرزین می‌شود یعنی به ازان میشود که بود و پیادگان 205
 حجاج باده را بسر بردند و بتر شدند

قطعه

از من بگویی حاجی مردم گزای را
 گو پوستین خلق با زار میدرد
 210 حاجی تونیستی شترست از برای آنکه
 بیچاره خار میخورد و بار میبرد

حکایت ۱۳

هندوئی نطفاندازی همی آموخت حکیمی گفتش ترا که خانه
 نینبست بازی نه اینست

TALE XII.

On a certain year, there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number. They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of Chés on crossing the whole board become Viziers (or Queens) increasing their quality; but that the four pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the skin of his fellow creature, thou art not a true pilgrim as the poor camel, who feeds on thistles, and carries a load."

TALE XIII.

An Indian was teaching others how to make fireworks, when a wife man said to him "this is not a fit play for you who inhabit a house made of reeds."

تاندانی که سخن عین صوابست مگوي
وانچه دانی که نه نیکوش جوابست مگوي

حکایت ۱۲

مرد کی را درد چشم خاست پیش بیطاری رفت که مرا دواکن
120 بیطار از آنچه در چشم چهارپایان کردی در دیدۀ او کشید کور
شد خصومت پیش داور بردند گفت برو هیچ تاوان نیست اگر
این خرنبودی پیش بیطار نرفتی مقصود ازین سخن آنست
که هر که ناآزموده را کار بزرگ فرماید با آن که ندامت برد
بزدیک خرد مندان بخفت رای منسوب گردد

قطعه

ندهد هوشمند روشن رای بغرو مابه کارهای خطیر
بوریا با فای اگر چه با فندست نبرندش بکار گاه حریر

Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favorable answer, ask not.

TALP XIV.

A little man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds, the man became blind, upon which he complained to the magistrate. The magistrate said get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding. The wise man, of enlightened mind, entrusts not an important business to one of mean abilities. The mat maker, although a weaver, yet is not employed in the silk manufactory.

حکایت ۱۵

یکی از بزرگان پسری شایسته داشت و فانیات پرسیدندش
 که بر صندوق تربتش چه نویسم گفت آیات کتاب مجید را 130
 عزت و شرف بیش از آنست که بر چنین جاهها نویسند که بروزگار
 سوده گردد و خلاق برو بگذرند و سگان برو شاشند اگر ضرورت
 چیزی مینویسید این دو بیت کفایت میکند

قطعه

و ه که هر که که سبزه در بستان 135
 بد میدی چه خوش شدی دل من
 بگذرای دوست تابوقت بهار
 سبزه بینی دمیده از گل من

حکایت ۱۶

پارسایی بر یکی از خداوندان نعت گذر کرد و دید که بند 140
 را دست و پای استوار بسته عقوبت هپی کرد گفت ای پسر

TALE XV.

A certain great man, having lost a worthy son, they asked what inscription should be put upon his grave stone. The father replied, "the verses of the Koran are too sacred and holy to be written on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a necessity of writing some thing, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait my friend, until the return of spring, when you will behold grass growing out of my clay.

TALE XVI.

A holy man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, "O my son,

هېچو تو مخلوقي را خداي عزوجل اسير حکم تو ژر دايږيد
 است و ترا بروي فضيلت نهاده شکر نعبث حق تعالي بجاي آر
 و چندين جفا بروي روا مدار نبايد که فردا در قيامت اين
 145 بنده از توبه باشد و شرمساري بري

مثنوي

بر بنده مټبر خشم بسيار جورش مکن و دلش ميآزار
 اورا نو بده درم خريدي آخر نه بقدرت آفريدي
 اين حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند
 150 اي خواجه ارسلان و آغوش فرمان ده خود مکن فراموش
 د رخبرست از پيغمبر عليه السلام که بزرگتر حسرتي د روز
 قيامت آن باشد که بنده صالح را بپهشت برند و خداوند
 فاسق را بدوزخ

قطعه

بر غلامي که طوع خدمت نست 155

خشم بي حد مران و طيره مټير

God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame. Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten pieces, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoath, forget not thy Superior Lord. There is a tradition of the prophet having said, "that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity nor capriciousness;

که قضیحت بود بروز شہار

بندہ آزاد و خواجہ در زنجیر

حکایت ۱۷

سالی از بلخ با شامیان سفر بود راه از حرامیان پر خطر جوانی 160

بدرقه همراه ما شد سپر بازو چرخ انداز و سلکشور و بیش زور

که ده مرد توانا کمان اورا زه کردند و زور اوران روی زمین

پشت اورا بزمین نیاوردند اما متنع بود و سایه پرورده

نه جهان دید و نه سفر کرد و رعد کوس دلاوران بگوش او

نرسیده و برق شمشیر سواران ندیده 165

بیت

نیفتاده در دست دشمن اسیر

بگردش نباریده باران تبر

اتفاقاً من و این جوان در بی هم دوان هوان دیوار قدیم

for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. There was a young man of our party, an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could not draw his bowstring; and the most powerful wrestler on the face of the earth, had never brought his back to the ground: but he was rich, and had been nursed in the shade, was inexperienced in the world, and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy, nor had the arrows fallen in showers around him. It happened that I and this young man were running together, every wall

170 که پیش آمدی بقوت بازو بیفتندی و هر درخت عظیم که
دیدي بزور سر پنجه بر کندي و تفاخر کنان گفتي

بیت

پیل کوتا کتف و بازوی گردان بیند

شیر کوتا کف و سر پنجه مردان بیند

175 مادرین حالت بودیم که دو هندو از پس سنگ سر بر آوردند

و قصد قتل ما کردند در دست یکی چوبی و در بغل دیگری

کلوخ کوبی جوان را گفتم چه پابی

بیت

بیار آنچه داری ز مردی و زور

که دشمن بیایي خود آمد بگور

180

تیر و کمان را دیدم از دست جوان افتاده و لرزه بر استخوان

بیت

نه هر که موی شگافد بتیر خوشن خای

بروز حمله جنگ آوران بدارد پای

that came in his way he pulled down, and every large tree that he saw, by the force of his arm, he tore up by the roots. He was boasting saying, "where is the elephant that you may behold the shoulders of the hero? where is the lion that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other a sling under his arm. I said to the young man, "why do you stop? Shew your strength and valour, for here is the enemy within a foot of his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one, who can split a hair with an arrow that will pierce a coat of mail, is able to stand against the warrior in the day of battle.

چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم و جان 185
بسلا مت بدر بر داریم

تطعمه

بکارهای گران مرد کار دیده فرست
که شبر شرنه در آرد بزیر خم کهند
190 جوان اگر چه قوی بال و پیلتن باشد
بجنگ دشمنش از هول بگسلد پیوند
نبرد پیش مصاف آرموده معلومست
چنانکه مسئله شرع پیش داندشند

حکایت ۱۸

توانگر زاده را دیدم بر سر گور پدرش ننشته و باد رویش بچه 195
مناظره در پیوسته که صندوق تربت پدرم سنگین است و کتابه
رنگین و فرش رخام انداخته و خشت پیروزه درو ساخته بشور
پدرت چه ماند خشتی دو فراهم آورده و مشتی د خاک بران

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms and escape with our lives. On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

TALE XVIII.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a durwadh, saying, "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turcois coloured bricks. What is your father's grave but a couple of bricks laid together; and sprinkled with a handful of earth?"

پاشید و درویش پسرایین بشنید و شغفت خاموش که تا پدرت
 200 زیر این سنگ گران بر خود بجنبید و باشد پدرم به بهشت
 رسیده باشد در خیرست موت الفقراء راحة

بیت

خر که کبتر نهند بروی بار بره آسوده تر کند رفتار
 قطعه

مرد درویش که بارستم فاقه کشید 205

بدر مرگ هبانا که سبکبار آید

وانکه در نعبت و در راحت و آسایش زبست

مردنش زین همه شک نیست که دشوار آید

بهره حال اسیری که زبندی برهد

بهرش دان زامیری که گرفتار آید 210

حکایت ۱۹

بزرگی را پرسیدم از معنی این حدیث که اعدی عذوک
 زفسک التي بدین جنبیک گفت بحکم آنکه هران دشمن که باوی

The son of the durwaish on hearing this said, "Hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the prophet, "that to the poor, death is a load of rest." The ass who carries the lightest burden travels easiest. In like manner the durwaish who bears the burthen of poverty will enter the gate of death lightly loaded, whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

TABLE XIX

They enquired of a religious man the meaning of this tradition, "You have not any enemy so powerful as the passion of lust, which is within you." He replied, "because that any enemy to whom

احسان کني دوسته گردن مگر نفس که چندان که مدارا

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پيش کني مخالفت زيادت کند

قطعه

فرشته خوي شود آدمي بکم خوردن

و گر خوري چوبهايم بيوقتي چو جهان

مراد هر که بر آري مطيع امر تو شد

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خلاف نفس که گردن کشد چو يافت مراد

حكايت ۲۱

بكي در صورت درويشان نه برسيرت ايشان در محفلي ديدم

نشسته و شنعتي در پيوسته و دفتر شكايث باز کرده و دم توانگران

آغاز سخن بددينجا رسانيد که درويشان را دست قدرت

225

بسته است و توانگران را پاي ارادت شکسته

بيت

گريبان را بدست اندر درم نيست

درم داران عالم را کرم نيست

you show kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust, on the contrary, when indulged, is rebellious.

TALE XX.

I saw, sitting in a company, a certain person who wore the habit of a durwaish, but without possessing the disposition of one, and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse was turning on, this point, that durwaishes have not the means, and the rich not the inclination to be charitable. Those possessed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

مرا که پروردۀ نعبت بزرگانم این سخن ناپسند آمد گفتم ای
230 یار توانگران دخل مسکینا نند و ذخیره گوشه نشینان و مقصد

زایران و کشف مسافران و متحیل بار ثگران از بهر راجت د یگران
دست تناول بطعام آنکه برند که متعلقان وزیرستان بطورند
و فضلۀ مکارم ایشان بار امل و پیران و اقارب و جیران رسیده

نظم

توانگرانرا و نفست و نذر و مهـمـبـانی 235

زکوة و فطره و اعتناق و هدی و قربانی

توکی بدولت ایشان رسی که نتوانی

جز این دور کعت و آن هم بصد پریشانی

اثر قدرت جودست و اثر قوت مسجود توانگران رابه میسر

240 میشود که مال مزکی دارند و جامه پاک و عرض مصون و دل

فارغ و قوت طاعت درلقبه لطیفست و صحت عبادت درکسوه

نظیف پیدا است که از معدۀ خالی چه قوت آید و از دست

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, "O my friend, the rich are the revenue of the poor, a store house for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependents and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflections, and even those, with an hundred difficulties? The rich perform both moral and religious duties, in the most perfect manner, because they possess wealth, out of which they bellow alms; their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good men's, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand?

تهی چه مروت و ازبای بسته چه سیر آید و از شکم گرسنه
چه خیر

قطعه

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شب پراگنده خسپد آن که پدید نبود وجه بامدادانش
مور گرد آورد بتابستان تا فراغت بود زمستانش
فراغت با فاقه نه پیوندد و جمعیت در تنگدستی صورت نه
بندد یکی تحریر عشا بسته و دیگری منتظر عشان نشسته هرگز
این بدان گی ماند

250

بیت

خداوند روزی بخت مشغول پراگنده روزی پراگنده دل
پس عبادت اینان به حل قبول نزد یکتوست که جمعند و حاضر
نه پریشان و پراگنده خاطر که اسباب معیشت ساخته و باوراد
عبادت پرده اخته عرب گویند اَعُوذُ بِاللّٰهِ مِنَ الْفَقْرِ الْهَبْکَبِ وَمَجَاوِرَتْ
مَنْ لَا حَبَّ وَدَرْخَبَرِ اسْتَغْفِرُ سَوَادَ الْوَجْهِ فِي الدَّارِ مَنْ كَفَتْ نَشِيدُهُ

how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for tomorrow. The ants store up in summer, that in winter they may enjoy rest. Leisure and poverty are not found together, and satisfaction dweller not with distress. One is standing up to evening prayers, whilst the other is sitting down withing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, God defend me from gillrelish poverty, and from the neighbourhood of him whom I dislike. And there is a tradition from the prophet, that poverty has a black countenance in both worlds." My antagonist asked, "have you not heard

که پیغمبر علیه السلام گفت الفقر نظري گفتم خاموش که اشارت
خواجه عالم بفقر طایفه ایست که مردان میدان رضا اند و تسلیم تیر
قضا نه اینان که خرده ابرار بوشند و لقبه ادرار فروشند

رباعی

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ای طبل بلند بانگ در باطن هیچ

بی توشه چه تدبیر کنی وقت پسیج

روی طاع از خلق به پیج ار مردی

تسبیح هزار دانه بر دست مبیج

265 درویش بی معرفت نیار آمد تا فقرش بکفرانجامد که کاذب فقران بکون

کفران ساید جز بوجود نعمت برهند را پوشیدن با در استخلاص

گرفتاری پوشیدن اینای جنس ما را بهر تبه ایشان که رساند و بد علیا

بید سفلی چه ماند نه بینی که حق جت و تلا در محکم تنزبل از

نعیم اهل بهشت خبر میدهند که اولک لهم رزق معلوم فوا که وهم

270 مکر مون فی جنات النعیم تابدانی که مشغول کفاف از دولت

عفاف محرومست و ملک فراغت زیر آئین رزق معلوم

that the prophet said, poverty is my glory." I repeat, "be silent, for the prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from wordly avarice, instead of turning in your hand a string of a thousand beads. A dervish without vital religion, will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bellows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss and that tranquillity of mind requires a fixed income.

بیت

تشنگان را نباید اندر خواب همه عالم بچشم چشمه آب
هر کجا سخطی کشیده و تلطیفی چشیده را بینی خود را بشره در کارهای
مخوف اندازد و از توابع آن نپر هیزد و از عقوبت آخرت نه هراسد و 275
حلال از حرام نشناسد

قطعه

سگی را اگر کلوخی بر سر آید ز شادی بر چه دین استخوانست
و گر نعلی دو کس بر دوش گیرند لیم الطبع پندارد که خوانست
اما صاحب دنیا بعین عنایت ملحوظست و بحلال از حرام محفوظ 280
من هبانا که تقریر این سخن نکردم و برهان بیان نیاوردم انصاف
از تو توقع دارم هرگز دیدی که دست داعی بر کتف بسته
یا بی نوایی در زندان نشسته بایرد معصومی دریده یا کفی
از معصم بریده الا بعلمت درویشی شیر مردان را بحکم ضرورت
در نقبها گرفته اند و کعبها سفته و محتلمست که درویش را 285

To those who are thirsty, the whole world appear in their dreams a spring of a water. You will every where see a person who is in distress commit atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders, a mean wretch might suppose it a tray of victuals: but the rich man, whom God hath regarded with the eye of favor, by the performance of what is lawful, is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible

نفس اماره مطالبت کند چون قوت احسانش نباشد یقصر
 مبتلا گردد که بطن و فرج تو امانند یعنی د و فرزند یک شکهند
 مادام که این بر جاست آن بر باست شنیدم که درویشی را
 با حدث خبثی بگرفتند با آن که شرمساری بود بیم سنتساری
 290 بود گفت ای مسلمانان ز رند ارم که زن کنم و قوت ندارم که صبر کنم
 چه کنم لا رهبانیه فی الاسلام و از جمله مواجب سکون و جمعیت
 درون که خداوندان نعت راست یکی آن آنست که هر شب
 صبحی در بر گیرند و هر روز جوانی از سر که صبح تا بانرا دست از
 صباحت او بردارست و سرو خرامان را پای خجالت در گِل
 بیت 295

بخون عزیزان فرو برده جنگ سرانگشته کرده عتاب رنگ
 محالست که با وجود حس طلعت او نکرد مناهی گردند و با قصد
 تباهی کنند

بیت

دلی که حور بهشتی ربود و بگها کرد 300
 کی النفات کند بر بتان بغیائی

بیت

من کان بین ید به ما اشتی رطب
 یغنیه ذلک عن رجم العنا قید

that the darwaish at the intigilation of lust, not having power to refrain it, may comm't sin. He who has
 in his possession a nymph of paradise, what inclination can he entertain for the dancs of Yughmâ
 He who hath in his hands such datus as he loveth, never thinketh of flinging stones at clusters
 on the tree.

اغلب تهید ستان دامن عصبت ببعصیت آلایند و گرسنگان 305
نان ربایند

بیت

چون سگ درند، گوشت یافت

نپرسد کین شتر صالحست یا خرد جال

بسیار مستوران بعلت درویشی در عین فساد افتاده اند و عرض 310
گرامی بباد زشت نامی داده اند

بیت

با گرسنگی قوت پرهیز نهند افلاس عنان از کف تقویٰ بستاند
حالی که من این سخن بگفتم عنان طاقت درویش از دست تحیل
برفت و تیغ زبان برکشید و اسپ فصاحت در میدان وقاحت جهانید 315
و بر من دوانید و گفت جندان مبالغه در وصف ایشان کردی
و سخنهای پریشان گفتی که وهم تصور کند که زهر فاقه را تریاقتند
و یا کلید خراینه ارزاق مشتی اند متکبر و مغرور و معجب و نفور
و مشغول مال و نعبت مفتتن جاه و ثروت سخن نگویند الا بسفاهت

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men, naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety." At the moment that I uttered these words, the durwaishe's patience being exhausted, he attacked me with all the vehemence of loquacity, and said, "You have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and opulence, who speak not without insolence,

320 و نظر نکنند الا بکراهت علما را بشکدائی منسوب کنند و ققرارا به بی
 سروپائی معیوب گردانند بغرور مالی که دارند و عزت جاهلی که
 پندارند برتر از همه نشینند و خود را بهتر از همه بینند نه آن در سر
 دارند که بکسی سر بردارند بیخبر از قول حکما که گفته اند هر که
 بطاعت از دین تران کهست و بنعت بیش بصورت توانگرست و بهی
 325 درویش

بیت

گر بی هنر بهال کند کبر بر حکیم کون خرش شہار اثر گا و عنبرست
 ثقتم مذمت ایشان روا مدار که خداوندان گردند گفت خطا گفتی
 که بندہ درمند چه فایده که ابر آذرند و بر کسی نیبیارند و چشمہ
 330 آفتابند و بر کسی نہی تابند و بر مرکب استطاعت سوارند و نہی
 رانند قدمی بہر خدا نہ نهند و درمی بی من وانی ندہند و مالی
 بہشقت فراہم آورند و بہخت نہ دارند و بہسرت بگذارند و حکما
 گفته اند سیم بخیل و فتی از خاک بر آید کہ وی بطحاک در آید

nor behold any one but with contempt, the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an Ambergis ox." I said, "speak not disdainfully of them, as they are the masters of generosity." He replied, "you speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of Angul, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one, and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a diram without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and --- with it with secret, violating the saying of the sages. That the miser's money comes

بیت

335 برنج و سعي کسی نعتی بچنگ آرد
 دگر کس آید و بی رنج و سعي بر دارد

گفتم بزبخل خداوندان نعت و قوف نیافته الابعات گدايي
 ورنه هر که طبع یکسو نهد کریم و بخیلش یکسان نهاید محک
 دانند که زرچیست و گدا دانند که مهسک کیست گفتا بتجربه
 آن میگویم که متعلفان بر در بردارند و غلیظان شداد را بر 340
 گهارند تاباز عزیزان ندهند و دست بر سینه صاحب تهیزان نهند
 و گویند که کس در سرائی نیست و بحقیقت راست گفته باشند
 بیت

آن را که عقل و همت و تدبیر و رای نیست
 345 خوش گفت پردۀ دار که کس در سرائی نیست
 گفتم بعد از آن که از دست متوقعان بجان آمده اند و از رتبه
 گدایان بفرغان و محال عقلست که اگر ریگ بیابان در شود
 چشم گدایان پُر نشود

One person by his exertions gets money, which another comes and takes away without pains or trouble." I replied, " you know nothing of the parsimony of the wealthy, excepting by means of beggary, for otherwise, whoever lays aside avarice sees no difference between the bountiful man, and the miser. The touchstone proves what is gold, and the beggar him who is stingy." He said, " I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare, that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly that no one is in the house." I replied, " in this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eye, of the beggars.

بیت

350 دیدۀ اهل طبع بنعت دنیا پُر نشود همچنان که چاه بشبنم
 حاتم طائی که بیابان نشین بود اثر در شهر بودی از جوش
 گدایان بیچاره کُشتی و جامه بر تن او باره گفتا که من بز حال
 ایشان رحمت مبرم گفتم ند که بر مال ایشان حسرت میخوری
 مادر من گفتار و هرد و بهم گرفتار بید قی که بر اندی بدفع آن
 355 بکوشید می و هر شاه می که بخواندی بفرز بن بپوشید می تا
 نقد کیسه هبت هبد در باخت و ترجعبد حجت هبه بُیند اخت
 قطعه

هان تا سبر نمغذنی از حمله فصیح
 کورا جز آن مبالغه مستعار نیست
 دین و بر و معرفت که سخندان سجع گوی
 مرد رسلاح ندارد و کس در حصار نیست

360

عاقبة الامر دلیش نهاند نیایش کرده دست نعدی دراز
 کرد و بپوده گفتن آغاز و سنت جاها لانسست که چون بد امل

The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatan Tai was an inhabitant of the desert, had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He said, "I pity their condition." I replied, "not so, for you envy them their riches. We were talking thus, opposing force to force; when he advanced a pawn I endeavoured to retort it, and whenever he put my king in check I relieved it by the vizier (or queen,) until he had exhausted all the men in his party, and had spent all the arrows of the quiver of disputation. Fast care not to throw down the shield when combating with an ogre, who hath nothing but borrowed ramal eloquence. Prædile thou religion and serve God, for the verbiage orator who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous and spoke incoherently. It is the way with the ignorant, when confounded by the adversary's arguments,

از خصم فرو مانند سلسله خصومت بجنبانند چون آذر بت بر اش
 که به حجت با پسر بر نیامد بجهنگ برخاست که قال الله تعالی 365
 لین لم تنته لارجعک دشنام داد سقطش گفتم گریبانم درید
 ز نخدانش گزفتم
 قطعه

او دُرس و من دُروفتاده خلق از بی مادران و خنده
 انگشت تعجب جهانی از گشت و شنید مابندان 370
 القصد مرا فیه این سخن پیش فاصی بردیم و بحکومت عدل
 راضی شدیم تا حاکم مسلمانان مصلحتی بجوید و در میان
 تو نگران و درویشان فرقی بگویند قاضی چون هیات مابدید
 و منطق ما بشنید سر بجیب تفکر فرو برد و بعد از تعقل بسیار سر
 بر آورد و گفت ای آن که نو نگران را ننا گفستی و بر درویشان 375
 جفا روا داشتی بدان که هر جا که گلدست خارست و باخبر خیار
 ست و بر سر کنج مار و انجا که دُرش و ارست نهنگ مردم خوار
 ست لذت عیش دنیارالدغه اجل در پیست و نعیم بهشت
 را د یوم مکاره در پیش

to have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, "Of a truth, if thou wilt not give up this point, I will flog thee" He gave abuse, I retorted harshly, he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing and astonished at our conduct. In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a mahomedan judge might resolve, what was advisable, and discriminate between the rich and the poor. When the Cazy saw our faces, and heard our discourse, he took his chin into the collar of reflection, and after mature consideration raised up his head and said, "O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn, and that wine is accompanied with intoxication, hidden treasure has it's dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the lights of paradise are intercepted by crafty satan.

بیت

جور دشمن چه کند گر نکشد طالب دوست
 گنج و مار و گُل و خار و غم و شادی بهند
 نظر نکنی در بستان که بید مشکست و چوب خشک همچنان
 در زمره توانگران شاگرد و کفور و در حلقه درویشان صابرند

385 وضجور

بیت

اگر زاله هر قطره در شدی جوخر مهره بازار ازو پُرشدی
 مغربان حضرت حق جل و علا توانگرانند درویش سیرت و
 درویشانند توانگر هبت مهین توانگران آنست که غم درویشان
 بخورد و بهین درویشان آنکه کم توانگران نکند قال الله
 تعالی ومن بتوکل علی الله فهو حسبه پس روی عتاب از من
 بدروش کرد و ثقت ای که بگفتی توانگران مشغول مناهی
 اند و مست ملاهی نعم طایعه جذب که گفتی هستند قاصر هبت

He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry stinks? in like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of durwaises some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the almighty consist of rich men, who have the disposition of durwaises, and of durwaises possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor; and the best of durwaises is he who looketh not to the rich for his support: for God hath said, "He who trusteth in god, requires no other's help." The Cazy, having ceased reprehending me, turned towards the durwaise and said, "You who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal,

وگافر نعمت ببرند و بنهند و بخورند و ندهند اگر بهشل باران
 نبارد و یا جهان طوفان بر آرد با عتباد مکنت خویش از مکنت 395
 درویش نپرسند و از خداي تعالي نترسند

بیت

گراز نیستی د یگری شد هلاک مرا هست بطراز طوفان چه باک

بیت

و را کبات نیا قافی هوا د چها لم یلتفتن الی من غاص فی الکنب 400

بیت

دو نان چو گلیم خوش بیرون بردند،
 گویند چه غم کر همه عالم 'مردند
 قومی برین صفت که بیان کردم و طایفه د بشر خوان نعم نهاده
 و صلاي کرم د ر داده و ابرو بتواضع کشاده طالب نامند و مغفرت 405
 و صاحب دنیا و آخرت چون بندگان حضرت پادشاه عالم موبد
 من عند الله مظفر و منصور علی الاعداي مالک ازمنة الانام

and ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others, it, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I enquire, what has a goose to fear from a deluge. The women who are mounted on camels, feel not in their litters for him who perishes in the sand. Mean persons, when they have escaped with their own blanket, say, what signifies it, if the whole world should die. There are some of this description, but I have seen others who having spread the table of generosity, and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world, and of futurity; like his majesty the king of the world, who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations,

حامي ثغور الاسلام وارث ملك سليمان اعدل ملوك الزمان
مظفر الدين ابوبكر سعد ادام الله ايامه ونصر اعلامه
تطعه

410

پدر بجاي پسر هرگز اين كرم نكند
كه دست جود تو با خاندان آدم كرد
خداي خواست كه بر عالم به بخشايد
ترا بر حمت خود پادشاه عالم كرد

415 قاضي چون سخن بددين پايه رسايد و از حد قياس ما اسب

مبالغه در گذرانيد بهقتضاي حكم قضا رضاداديم و از ماضی
در گذشتيم و بعد رما چري طريف مدارا گرفتيم و سربتدارك
بر قدم يكد گر نهاديم و بوسه بر سر و روي همدگر داديم و ختم
سخن بددين و بيت بود

تطعه

420

من ز گردش گيتي شكاست اي درويش
كه تيره بخني انرهم برين نسق مروي
توانكرا چون دل و دست كاهرات هست
بخور به بخش كه دنيا و آخرت بروي

A sinner of the strong holds (of religion) here of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozaffarudeen Abûcker Sâd, may God prolong his days and grant victory to his standards. A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow blessing on mankind, through his mercy made you king of the world."

When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual benevolence, and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves, we kissed each other's hands and face, and the disputation concluded with these words, "O dervish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whet thou nail thy heart and hand at thy command, enjoy and bestow, that thou mayest obtain the blessing of heaven, in this life, and in futurity."

باب هشتم در آداب صحبت
حکمت ۱

۱ مال از بهر آسایش عمرست نه عمر از بهر گرد کردن مال عاقلی
را پرسیدم که نیکبخت کیست و بدبخت چیست گفت نیکبخت
آنکه خورد و کشت و بدبخت آنکه مرد و هشت

بیت

مکن نیاز بران هیچکس که هیچ نکر
که عمر در سرت تحصیل مال کرد و نظور

حکمت ۲

۱۰ حضرت موسیٰ علیه السلام قارون را نصیحت کرد که احسن
که احسن الله الیک نشنید و عاقبتش شنیدی
قطعه

آنکس که بدینار و درهم خیر نیند وخت
سر عاقبت اندر سر دینار و درهم کرد

CHAPTER VIII.

Rules for conduct in life.

No. 1.

Riches are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, who is fortunate, and who is unfortunate? He replied he was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money, without making any use of it.

No. 2.

The prophet Moses, upon whom be peace, thus admonished Karoon, "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath not done good with his money, hath lost his future hopes in attending to the acquisition of riches.

خواهي متمتع شوي از نعت د نيا
 با خلق كرم كن چو خدا با تو كرم كرد
 عرب گوید جد ولا تهن فان الفایده الیک عایدۃ یعنی به بخش
 واعطاده و منت منده که فایده آن بتو باز گردد

قطعه

20 درخت كرم هر كجا ببخ كند گذشت از فلک شاخ و بالاي او
 شرامید داري كز و بر خوري بهت منده ارّه بر پاي او

قطعه

شكر خداي كن كه موقوف شدي بخير

ز انعام فضل او نه معطل گذاشتست

منت منده كه خدمت سلطان ههي كني

منت شناس از و كه بخد مت بداشتست

حکمت ۳

دو کس رنج بپهوده بردند و سعی بی فایده کردند یکی آنکه

If thou wish to derive benefit from worldly riches, shew that kindness towards thy fellow creatures that God hath bestowed on thee. The Arabs say, "be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of benediction takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a law at it's root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

No. 3.

Two persons took trouble in vain, and used fruitless endeavours; he who acquired wealth,

مال اندوخت و نخورد و دیگر آن که علم آموخت و عمل نکرد

30

مثنوی

علم چند آنکه بیشتر خوانی چون عمل در تو نیست نادانی

نه محقق بود نه دانشمند چار پایی برو کتابی چند

آن تهی مغز را چه علم و خبر که برو هبزمست یا دفتر

حکمت ۲

35

علم از بهر دین پرورد نیست نه از بهر دنیا خوردن

بیت

هر که پر هیز و علم و زهد فروخت خرمی گرد کرد و پاک بسوخت

حکمت ۵

عالم نابر هیزگار کور است مشعل دین از بهر دین و لا بهتدی

40

بیت

بی فایده هر که عمر در باخت چیزی نخرید و زر بینداخت

حکمت ۶

ملک از خردمند آن جهان کُبرد و دین از پرهیزگاران کُبال

without enjoying it. and he who taught wisdom, but did not practise it. How much sooner you may study science, when you do not act wisely, you are ignorant. The beast whom they load with books, is not profoundly learned and wise, what knoweth his empty skull whether he carried firewood or books.

No. 4.

Science is to be used for the promotion of religion, and not for the acquisition of wealth. Whoever prostituted his abstinence, reputation, and learning for gain, formed a granary, and then consumed it entirely.

No. 5.

A learned man, without temperance, is a blind man carrying a link; he sheweth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing any thing.

No. 6.

A kingdom gains credit from wise men, and religion obtains perfection from the virtuous.

یابد پادشاهان بد نصیحت خردمندان محتاجترند که خردمندان

45 بتقرب پادشاهان

قطعه

بندم اگر بشنوی ای پادشاه در همه دقت را ازین پند نیست
جز بخردمند مفر ما عمل گرچه عمل کار خردمند نیست

حکمت ۷۰

50 سه چیز بی سه چیز باید ارنماید مال بی تجارت و علم بی بحث

و ملک بی سیاست

حکمت ۸

رحم آوردن بر بدان ستمست بر نیکان و عفو کردن از ظالمان

جورست بر مظلومان

بیت

55

حبیب را جویم -- دکنی و بنوازی

بدولت توامه میکنند با نوازی

Kings stand in more in need of wise men, than wise men do of appointments at court. Listen O king, to my advice, for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men." Although public business is not the occupation of the wife."

No. 7.

Three things are not permanent without three things, wealth without commerce, fame without argument, nor a kingdom without government.

No. 8

Shewing mercy to the wicked is doing injury to the good, and pardoning oppressors, is injuring the oppressed. When you connect yourself with bad men, and shew them favor, they commit crimes with your power, whereby you participate in their guilt.

No. 9.

حکمت ۹

برد و سستی پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان
غره نباید بود که آن بخیالی متبدل شود و این بخوابی متغیر
گردد 60

بیت

معشوق هزار دوست را دل ندهی
و رمیده دل بجدایی بنهی

65

حکمت ۱۰

هر آن سرتی که داری با دوست در میان منه چه دانی که
و فتی دشمن گردد و هر بدی که توانی کردن با دشمن مرسا
باشد که روزی دوست گردد رازی که خواهی نهان ماند
با کسی در میان منه اگر چه معتد بود که هیچکس بر سرتو
مشفقتر نباشد 70

No. 9.

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

No. 10.

Reveal not to a friend every secret that you possess, for how can you tell but what he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

قطعه

خاموش به که ضحیر دل خویش
 با کسی گفتن و گفتن که مگوی
 ای سلیم آب ز سر چشمه ببند
 که چو پرشد نتوان بستن جوی
 سخنی در زبان نباید گفت
 که بهر آنچه نشاید گفت

75

حکمت ۱۱

دشمنی ضعیف که در طاعت آید و دوستی نباید مقصود وی جز آن
 80 نیست که دشمنی نوی گردد و گفته اند بر دوستی دوستان اعتماد
 نیست تا بتلافی دشمنان چه رسد هر که دشمن کوچک را حقیر شمارد
 بدان ماند که آتش اندک را مهمل گذارد

قطعه

امروز بکش که میتوان کشت کاتش چو بلند شد جهان سوخت
 85 مگذار که زه کند کسان را دشمنی چو به تیر میتوان دوخت

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

No. 11.

A weak enemy, who becomes obedient, and shows friendship, does so with no other design but to become a more powerful adversary, as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it to day, whilst you are able, for when it flues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

حکمت ۱۲

سخن در میان دو دشمن چنان گوی که اگر دوست شوند شرم زده
نباشی

مثنوی

۹۵

میان دو کس جنگ چون آتش است
سخن چین بد بخت هی — نرم کشست
کنند این و آن خویش دگر باره دل
وی اندر میان کور بخت و خجل
میان دو تن آتش افروختن
نه عقلست خود در میان سوختن

95

قطعه

در سخن با دوستان آهسته باش تا ندارد دشمن خونخوار گوش
پیش دیوار آنچه گوئی هوش دار تا نباشد در پس دیوار گوش

حکمت ۱۳

هر که با دشمنان خود صلح کند سرآزار دوستان دارد 7۵

No. 12.

Speak in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated, and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

No. 13

Whoever formeth an intimacy with the enemies of his friends, does so to injure the latter.

بیت

بشوای خردمند از آن دوست دست
 که باد شبنانت بود هم نشست
 حکمت ۱۲
 75 چون در امضای کار متردد باشی آن طرف اختیار کن که بی
 آزار تر بر آید

بیت

با مردم سهل گوی دشوار مگوی
 با آنکه در صلح زند جنگ مجوی
 حکمت ۱۵
 80 تا کار بر نمی آید جان در خطر افکندن نشاید

بیت

چو دست از هبه حملی در گسست
 حلالست بردن بشبیر دست

O wife man! wash your hands of that friend, who associates with your enemies.

No. 14.

When, in transacting business, you are under any hesitation, make choice of that line which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

No. 15.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger. When the hand has failed in every trick, it is lawful to draw the sword.

W w w.

بر عجز دشمن رحمت مکن که اگر قادر شود نکند

بیت

دشمن چو بینی ناتوان لاف از بروت خود مزن

مغزست در هر استخوان مردیست در هر پیرهن

هرگاه بدی را بکشد خلق را از بلای او برهاند و او را از عذاب خدای
90 قطعه

پسندیدست بخشایش ولیکن منه بر ریش خلق آزار مرهم

ندانست آنکه رحمت کرد بر مار که آن ظلمتست بر فرزند آدم

حکمت ۱۷

نصیحت از دشمن اندر نگو خطاست ولیکن شنیدن رواست تا بخلاف
95 آن کار کنی که آن عین صوابست

مثنوی

حذر کن ز آنچه دشمن گوید آن کن که بر زانو زنی دست تغابن

گرت راهی نباید راست چون تیر ازو برگرد و راه دست چپ گیر

No. 16.

Shew not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twilt not your whiskers in boasting; there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam.

No. 17.

It is not advisable to follow the advice of an enemy; you may hear what he has to say in order that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will smite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, and go the other way.

خشم بیش از حد وحشت آرد و لطف بی وقت هیبت ببرد نه چندان
درشتی کن که از تو سیر گردند و نه چندان نرمی که بر تو دلیر شوند

مثنوی

درشتی و نرمی بهم در مهست چو رگ زن که جراح و مرهم نهست
105 درشتی نگیرد خردمند بیش نه سستی که ناقص کند قدر خویش
نه مرخوشتن را فروزی نه نه بکباره تن در زبونی دهد

مثنوی

شبان با پد گرفت ای خردمند مرا تعلیم ده پیرانه یک پند
بگفتانیک مردی کن نه چندان که گردن چیره شرگ تیز دندان

حکمت ۱۹

دو کس دشمن ملک و دینند پادشاه بی حلم و زاهد بی علم
بیت

بر سر ملک مباد آن ملک فرمان ده
که خدا را نبود بندۀ فرمان بردار

No. 18.

Anger, when excessive, createth terror, and kindness out of season destroys authority. Be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who, when he uses the lancet, applies also a plaster. A wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. He over rates not himself, neither doth he altogether neglect his consequence. A shepherd said to his father; "O thou who art wise, teach me one maxim from your experience." He replied, "be complacent, but not to that degree that they may insult you with the sharp teeth of the wolf."

No. 19.

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

پادشاه باید که تابعدی برد شهنان خشم نراند که دوستان را اعتقاد
نمایند که آتش خشم اول در خداوند خشم افتد آنکه زبانه بخصم رسد
یا نرسد

مثنوی

120 نشاید بنی آدم خاک زاد که در سر کنند کبر و تند و باد
ترا با چنین گرمی و سرکشی نپندارم از خاک از آتشی
قطعه

در خاک بیلغان برسیدم بعابدی
گفتم مرا بتربیت از جهل پاک کن
125 ثغتا برو چو خاک تعجل کن ای فقیه
یا هر چه خوانده همه در زیر خاک کن

مطایبه ۲۱

بدخوی دردست د شهنی گرفتار ست که هر کجا که رود از
چنگ عقوبت او خلاص نیابد

No. 20.

It becometh a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suit not the earth-born sons of Adam to assume pride, ferocity and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baekân, I visited a religious man, to whom I said, "cleanse me from ignorance by your doctrine?" He replied, "go and suffer with patience, like the earth. I learned in the law, or else bury in the earth all that you have studied."

No. 21.

A wicked man is a captive in the hand of the enemy, for wherever he goeth, he cannot escape from the clutches of his own punishment.

اگر ز دست بلا بر فلک رود بد خوي

زدست خوي بد خویش در بلا باشد

پند ۲۲

چو بینی گد در سپاه دشمن تفرقه افتاد تو جمع باش و اگر جمع

135 شوند از پریشانی اندیشه کن

قطعه

برو با دوستان آسود و بنشین چو بینی در میان دشمنان جنگ

و گر بینی که با هم یکر باشند کمان راز و کن و بر باره بر سنگ

ننبیه ۲۳

140 دشمن چو از همه حیلتی در ماند سلسله دوستی بجنباند پس

آنکه بدوستی کارها کند که دشمن نتواند کرد

پند ۲۴

سرمار بدست دشمن بکوب که از احدى الحسنین خالی

نباشد اگر این غالب آمد مار گذشته و اگر آن از دشمن رستی

If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

No. 22.

When you see discord among't the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends, but when you see them of one mind, string your bows and place stones upon the ramparts.

No. 23.

When the enemy has failed in all other artifices, he will propose friendship; that under no appearance he may effect what he could not compass as an open adversary.

• No. 24.

Bruse the serpent's head with the hand of your enemy; which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake, and if the latter prevails, you have got rid of your enemy.

X x x.

بیت

145

بروز معرکه ایمن مشو ز خصم ضعیف
که مغزشیر بر آرد چو دل ز جان برداشت

پند ۲۵

خبری که دانی دلی بیازارد تو خاموش باش تا دیکری بیارد

150

بیت

بلبل مرده یهار بیار خبر بد بیوم باز گذار

تحدیر ۲۶

پادشاه را بر خیانت کسی وانف مگردان مگر آنکه که بر قول کلی
وانف باشی و گرنه در هلاک خود هستی کوشی

155

بیت

پسپیچ سخن گفتن انگاه کن که دانی که در کار گیرد سخن

مطایبه ۲۷

هر که نصیحت خود را نمیکنند او خود بنصیحت دیگری

مستاجست

In the day of battle, consider not yourself safe, because your adversary is weak ; for he who becomes desperate, will take out the lion's brains.

No. 25.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent, in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring and leave bad news to the owl.

No. 26.

Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

No. 27.

He who gives advice to a self conceited man, stands himself in need of counsel from another.

فریب دشمن مغرور و غرور مداح مغر که آن دام زرق نهاده
است و این کام طبع کشاده احب را ستایش خوش آید چون
لاشه که در کعبش دمی فربه نباید
قطعه

165 الا تانشنوی مدح سخن گوی که اندک مایه نفعی از تو دارد
اگر روزی مرادش بر نیاری دود چندان عیوبت بر شبارد
تر بیت ۲۹

متکلم را تا کسی عیب نپذیرد سخنش صلاح نپذیرد
بیت

170 مشوغره بر حسن گفتار خویش به نکسین نادان و پندار خویش
ملاطفه ۳۰

همه کس را عقل خود بکمال نباید و فرزند خویش بکمال
قطعه

یکی چهره و مسلمان نزاع میگرداند

چنان که خنده ثرفت از جدیث ابشادم

175

No 28.

Be not caught by the dexterity of an enemy, nor be proud of the praise of a flatterer; for that has opened the throat, and this has opened the palate of avarice. A blockhead is pleased with praise, like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

No 29.

Unless some one points out to an orator his defects, his discourse will never be corrected. Be not vain of the elegance of your discourse, from the reason relation of an ignorant person, neither upon the strength of your own judgment.

No 30.

Every one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahomedan were disputing in a manner that made me laugh,

بطیره گفت مسلمان گر این قباله من
 درست نیست خدا یا جهود میرانم
 جهود گفت بتوریت میخورم سوگند
 اگر خلاف کنم هیچ تو مسلمانم
 180 گر از بسیط زمین عقل منعدم گردد
 بخود گمان نبرد هیچکس که نادانم
 مطایبه ۳۱

د آد می بر سفره بخورند و دوسگ بر جیغه بسر نبرند حریص
 با جهانی گرسنه است وقانع بنانی سیر

185

بیت

روده تنگ بیک نان تهی بر گردد
 نعت روی زمین یر نکند دبدب تنگ
 مننوی

پدر چون دور عرش منقضی گشت مرا این یک وصیت کرد و بگذشت
 که شهوت تشست از وی به برهیزر بخود بر آتش دوزخ مکن نیز 190

the mahommedan said in wrath, "if this deed of conveyance is not authentic, may God cause me to die a Jew." The Jew said, "I make oath on the Pentateuch, and if I swear falsely, I am a Mahommedan like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance.

No. 31.

Ten men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat, but the narrow sight is not satisfied with all the riches on the face of the earth. My father when the term of his life was expired, gave me this one advice and departed, "Lait is a fire, shun it; precipitate not yourself into the flames of hell;

195 دران آتش نداری طاقت سوزن بصیر آبی بر این آتش زن امروز

نصیحت ۳۲
هر که در حال توانائی نیکوئی نکند در وقت ناتوانی سختی بیند
بیت

بد اختر تر از مردم آزار نیست که روز مصیبت کسش بار نه بیت

حکمت ۳۳

200

جان در حمایت یکدم است و دنیا و جودی میان دو عدم دین بدنیا
فروشان خرد یوسف بفروشد تاجه خرد الم اعهد الیکم بابنی
آدمان لا تعبدوا الشیطان

بیت

بقول دشمن پیمان دوست بشکستی

205

بدین که از که بریدی و با که پیوستی

تنبیه ۳۴

شیطان با مخلصان بر نهی آید، و سلطان با مغلسان

Since you will not have strength to support that burning, quench the present flame with the water of patience."

No. 32.

He who when he hath the power doeth not good, when he loses the means will suffer distress. There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend.

No. 33.

Life depends upon the support of a single breath, and worldly existence is between two non existences. Those who sell religion for the world, are fools; they sell Joseph and get nothing in return, "Did I not bargain with you, O sons of Adam, that you should not serve Satan? By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated, and with whom you have united yourselves."

No. 34.

Satan cannot prevail over the righteous, neither the King, against the poor.

Y y y.

مثنوي

وامش مده آن که بی نیاز است و ر خود دهنش ز فاقه باز است 210
 کو فرض خدا نمی گذارد از فرض تو نیز غم ندارد
 قطعه

خاک مشرق شنیده ام که کنند بچهل سال کاسه چینی
 صد بروزی کنند در بغداد لاجرم قیبتش همی بینی

215 قطعه

مرغک از بیضه برون آید و روزی طلبد
 و آن می بجه ندارد خبر از عمار و تپاز
 آن که ناگاه کسی نکشت به زور
 و این بتمکین و قضیات بگذارد همه چیز

220

حکایت ۱۳۵

آبکینه همه جا هست ازان قدرش نیست
 لعل و شوار بدست آید ازانست عزیز

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting ; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the east they are forty years in making a china cup: they make a hundred in a day at Baghdad, and consequently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection ; and the other by degrees, surpasses all things in power, and excellence. Glass is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

کارها بصبر برآید و مستعجل بسر درآید

مثنوی

بچشم خویش دیدم در بیابان

225.

که مرد آهسته بگذشت از شتابان

سپند باد پا از تگ فرو ماند

شتر بان همچنان آهسته میراند

ملاطقه ۳۱

230 نادان را به از خاموشی نیست و اثر این مصلحت بدانستی

نادان نبودی

قطعه

چون نداری کمال و فضل آن به که زبان در دهان نگه داری

آدمی را زبان فسیحه کند جوی بی مغر را سبکساری

قطعه

232

خبر را ابلهی تعلم میدان بر او بر صرف کرده عهد ایم

حکیمی گفتش ای نادان چه کوشی درین سودا بنرس از لوم لایم

No. 35.

Affairs are accomplished through patience, and the hasty man faileth in his undertakings. I saw with my own eyes in the desert, a man who walked slowly, get before one who went fast. The fleet steed was tired with galloping, whilst the camel driver proceeded in an equal slow pace.

No. 36.

Nothing is so good for an ignorant man as silence; and if he was sensible of this, he would not be ignorant. When you possess not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A stupid man was training an ass, and spent all his time upon it. Somebody said, "O blockhead what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious."

نیاموزد بهایم از تو گفتار تو خاموشی بیاموز از بهایم

مثنوی

12 هر که تأمل نکند در جواب بیشتر آید سخنش ناصواب 240
یا سخن آری چو مردم بهوش یا بنشین همچو بهایم خروش

مطایبه ۳۷

هر که باد اناتر از خود بحث کند تا بداند که داناست بداند
که نادانست

245

بیت

چون در آید به از توئی بسخن
گرچه به دانی اعتراض مکن

لایحه ۳۸

هر که به بدان نشیند نیکی ندیند

250

مثنوی

گر نشیند فرشته با دیو وحشت آموزد و خیانت ور بو
از بدان نیکویی نیاموزی نکند شرک پوستین دوزی

Butes will not acquire speech from thee learn thou silence from them." Whofoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

No. 37.

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

No. 38.

Whofoever associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.

مردمان را عیب نہانی آشکارا مکن کہ مرایشان را رسوا کنی
و خود را بی اعتبار کنی

تشبیہ ۴۰

255

ہر کہ علم خواند و عہل نکرد بدان ماند کہ گاوراند و تنعم
نیغساند

عبرت ۴۱

از تن بیدل طاعت نیابد و بوست بی مغربضاعت را نشاید

تشبیہ ۴۲

260

نہ ہر کہ در مجاہد لہ چست در معاملہ درست
بیت

بس خامت خوش کہ زیر جاد رہا شد

جوں باز کنی مادر مادر باشد

حکیت ۴۳

265

اگر شبہا ہمہ قدر بودی پس سب قدر بی قدر بودی

No. 39

Publish not man's secret faults, for by divulging them, you make yourself of no repute.

No. 40.

Whoever acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow.

No. 41

Obedience is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for sowing.

No. 42.

Not every one that is ready to dispute is quick in catching offences. A barn may appear handsome under a sheet, but remove it, and you find a granary.

No. 43.

If every night was a night of power, many of such nights would be disregarded.

Z z z.

بیت

ا ۸
 گرسنگ همه لعل بدخشان بودی
 پیش قیبت لعل و سنگ یکسان بودی

270

حکمت ۲۲

نه هر که بصورت نیکو است سبوت زیبا دروست که کار اندرون
 دارد نه پوست

قطعه

توان شناخت بیک روز در شهابل مرد
 275 که تا کجاش رسید ست با بگاه علوم
 ولی زیبا تنش این مباحث و غره مشو
 که خبث نفس نکرده بسالها معلوم
 تحذیر ۲

هر که با بزرگان ستیزد خون خود ریزد

280

قطعه

خویشتن را بزرگ می بیند راست گفتند یک د و بیند لوج

If every stone was a Budukshin ruby, the ruby and the pebble would be of equal value.

No. 44.

It is not every graceful form that contains a good disposition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners to what degree of knowledge he has attained, however he not fence against his mind; neither be proud of your discovery, for a malignant spirit is not to be detected in many years.

No. 45.

Whoever contendeth with the great, sheds his own blood. He who thinks himself great has been compared to one who squirts and fees double.

زود بینی شکسته پیشانی تو که بازی بسر کنی باغوج

پند ۲۶

پنجه با شیر و مشت با شمشیر کار خرد مند آن نیست

بیت

285

جنگ و زور آوری مکن بامست پیش سر پنجه د ر بغل نه دست

تحدیر ۲۷

ضعیفی که با قوی د لاوری کند بارد شه نیست د ر هلاک خویش

تذکره

ساده پرورد را چه طاقت آن که رود با بزرگان بقتال

سست بازو بجهل میبغند پنجه بامرد آهنی چنگال

توییح ۲۸

هر که نصیحت نشنود سرمایه مت شنیدن دارد

بیت

286 چون نیاید نصیحتت در گوش اگر ت سرزنش کنم خاموش

You will get a broken front by sporting your head against a ram.

No. 46.

It is not the part of a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm pit.

No. 47.

A weak man, who contends with one that is strong, betrays his adversary, by his own fault. He who was surfeited in the shade, how can he hope to accompany the heroes to battle? He who hath not strength in his arm, asks counsel, in opposing one who is a wield of iron.

No. 48.

He who listens not to advice, refuses to hear reprehension. When advice gains no admission into the ear, it they reprehend you, be silent.

بی هنران هنرمندان را نتوانند دیدن هیچون سگان
بازاری سنگ، شکاری را بینند و مشغله برآرند و پیش آمدن
نیارند

300

تکذیر ۵۰

سغله چون بهتر با کسی بر نیاید بحثش در پوستین افتد

بیت

کند هر آینه غیبت حسود کوه دست
که در مقابله گنگش بود زبان مقال

305

شکایت ۵۱

اگر جور شکم نیستی هیچ مرغی در دام نیفتادی بل که صیاد دام
نه نه ادی

بیت

شکم بند دست است و زنجیر پای
شکم بنده کبتر پرستد خدای

310

No. 49.

The vicious cannot endure the sight of the virtuous; in the same manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. 50.

When a mean wretch cannot vie with another in virtue, out of his wickedness, he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb

No. 51.

But for the cravings of the belly, not a bird would have fallen into the snare, nay the fowler would not have spread his net. The belly is chains to the hands, and fetters to the feet. He who is a slave to his belly seldom worships God.

عبرت ۵۲

حکیمان دیر خورند و عابدان نیم سیر و زاهدان تا سدر مقب و جوانان
تا طبق بر گیرند و پیران تا عزق کنند اما قلندران چند آنکه دز مغذ
جای نفس نهاند و بر سفره روزی کس

بیت

315

اسیر بند شکم را دوشب نگیرد خوابه
شبی زمعدہ سنگی شبی زدل تنگی

وعظ ۵۳

مشورت با زنان تبا هست و سخاوت با مفسدان گناه

شعر

320

خبیث را چو تعهد کنی و بنوازی بدولت تو گنه میکند با نبازی

حکمت ۵۴

هر گرا دشمن پیش است گر نکشد دشمن خویش است

بیت

325 سنگ در دست و مار سر بر سنگ نکند مرد هشیار درنگ

No. 52.

Wife men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat; but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights, one night from a loaded stomach, and the next night through want.

No. 53.

To consort with women is ruin; and to be liberal towards the vicious is a crime. When you support and favor the vicious, you commit wickedness with your power by participation.

No. 54.

Whoever hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution.

A a a.

قرحـم بر پلنگ تیز دندان ستم کاري بود برگوسفندان
و گروهی بخلاف این مصاحبت دیده اند و گفته اند که در کشتن
بندیان تأمل اولیتر است بحکم آنکه اختیار باقیست نواں کشت
و توان هشت و اثر بی تأمل کشته شود بمقتلست که مصلحتی فوت
شود که تذارک آن مستنفع باشد

330

بیت

لبک سہلست زندہ بیجان کرد کشته را باز زندہ نتوان کرد
شرط عقلست صبر تیر انداز آنکہ رفت از کبان نیاید باز
حکمت ۵۵

حکیمی کہ با جہال در افتد باید کہ توقع عزت ندارد و ثر جاہل 335
بزرگان آوری بر حکیمی غالب اند عجب نیست سنجیست کہ جوہر
را شکند

بیت

چہ عجب گر فرورود نفسش عند لیبی غراب ہم نفش

To shew mercy to the sharp teether tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner delay is best, because you retain the power of killing or of releasing; but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

No. 55.

The wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, because a common stone will break a jewel. Why is it surprising if a nightingale should not sing, when a crow is in the same cage?

بیت

314 گر هنرمند ز او باش جفايي بيند تادل خویش نیاز دارد در هم نشود

سنگ بد گوهر اثر کاسه زرین شکند قیمت سنگ نیفزاید و زر کم نشود

حکمت ۵۶

خرد مندی را که در زمره اجلاف سخن صورت نه بندد شکفت مدار

که آواز بر بط از غلبه دل بر نیاید و بوی عنبر از بوی گنده سیر فرو ماند

315

بلند آواز نادان کردن انداخت ^{شعر} که دانا را بی شرمی بینداخت

نهی دانی که آهنگ حجازی فرو ماند زبانگ طبل غازی

جوهر اثر در خلاب افتد همچنان نفیس است و شمارگر بفلک رسد

همچنان خسیس استعداد بی تربیت در بغست و تربیت

350 نامستعد ضایع خاسته اثر چه نسبتی عالی دارد که آتش جوهر

علو بست ولیکن چون بنفس خود هنری ندارد با خاک برابرست

و قیمت شکر نه از نی است بلکه آن خود از خاصیت ویست مشک

آنست که خود ببود نه آنست که عطار بشوید دانا چو طبله

If a virtuous man is injured by a vagabond, he ought not be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

No 56

It a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is contended by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust lies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Ashes, although of high origin, fire being of a noble nature, yet having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the

عطارست خاموش و هنر نهای و نادان چون طبل غازی بلند آواز
و میان بهی و یافه در آمی.

355

نظم

عالم اندر میان بیخبران مثلی گفته اند صدیقان
شاهدی در میان کورانست مصطفی در سرای زندیقان
چو کنعان را طبیعت بی هنر بود پیبر زاد گئی قدرش نیفزود
هنر بنمای اگر داری تو گوهر گل از خارست و ابراهیم آذر 360

حکمت ۵۷

دوستی را که بعبری فرا جنگ آرند نشاید که بیکدم بیازارند

بیت

سنگی بچند سال شود لعل باره
زنهار تا بیک نفسش نشکنی بسنگ

365

حکمت ۵۸

عقل در دست نفس چنان گرفتار است که مرد عاجز در دست

زن گریز

druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man, in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of an infidel. When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

No. 57.

A friend whom you have been enjoying during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

No. 58.

Reason is under the power of sense; as a man becomes weak in the hand of an artful woman

بیت

در خرمی بر سر آئی ببند که بانگ زن از وی بر آید بلند .

حکمت ۵۹

37۵

رای بی قوت مکر و نسوخت و قوت بی رای چهل وجنون

بیت

تمیز باید و تدبیر و عقل و اندک ملک

که ملک و دولت نادان سلاح جنگ خود ست

حکمت ۶۰

375

جوانهر دی که بخورد و بدهد به از عابدی که روزه دارد و نهد

هر که ترک شهوت از بهر قبول خلق کرده است از شهوت حلال

در شهوت حرام افتاده ست

بیت

عابد کند از بهر خدا نوشدن نشیند بیچاره در آید بار یک چه بیند

بیت

اندک اندک بهم شود بسیار دانه دانه است غله در انبار

از آن اندک ختیلی شود و نخله نخله سیلی گردد

Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

No. 59.

A purpose, without power, is fraud and deceit; and power without design is ignorance and madness. The first requisites are judgement, prudence and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is turning weapons against themselves.

No. 60.

The liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whoever hath forsaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God; what shall the helpless wretch behold in a dark mirror. A little and a little collected together, become a great deal; the heap in the barn consists of single grains, and drop and drop form an inundation.

A b b b

۱۹۲ عالمی پرانشاید که بسناخت از عامی بعلم بگذارد که هر دو طرف 385
 رازبانی دارد هیبت این کم شود و چهل آن مستحکم
 بیت

چو با سفله گویی بلطف و خوشی فزون گرددش کبر و گردن کشی
 حکمت ۶۲

معصیت از هر که صادر شود نا پسندید است و از علما 390
 ناپسندید و ترک علم سلاح جنگ شیطان است و خداوند سلاح
 را چون با سیری برند شرمساری او بیشتر خواهد بود
 بیت

عامی نادان پریشان روزگار
 395 به زدن نشیند نا پرهیزگار
 کان بنایینائی از راه افتاد
 وین دو چشمش بود و در چاه افتاد

No. 61.

A wife man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties, for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.

No. 62.

Sun, by whomsoever committed, is detestable, but most so in a learned man, because learning is the weapon for combating Satan, and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for that, through blindness, lost the road, and this, who had two eyes, fell into the well.

هر که در زندگي نانش نخورند چون بهيرد نامش نبردنيوسف
 400 صدیق علیه السلام در خشک سال مصر سیر بخوردی تا
 گرسنه گانرا فراموش نکند لذت اندوری یوه داند نه صاحب میوه

بیت

آنکه در راحت و تنعم زیست
 او چه داند که حال گرسنه چیست
 405 حال در ماندگان کسی داند
 که باحوال خویش در ماند

قطعه

ای که بر مرکب تازند و سراری هوش دار
 که خراکش مسکین در آب و گلست
 410 آتش از خانه همسایه درویش متخواه
 گانچه بر وزن او میگذرد و دود دلست

No. 63

He whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill, in order that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry. He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring dweller, for that which issues from his chimney is the smoke of his heart.

۶۳ درویش نهیفت حال را در تنگی و خشکی سال میزس که
چونی مگر بشرط آنکه مرهم بریش او بنهی و معلومی در پیش
قطع

415 خری که بینی و باری بگل در افتاد
بدل برو شفقت کن ولی مرو بسرش
کنون چور قتی و بر سیدیش که چون افتاد
میان ببند چو مردان بشیر ذنب خرس
حکمت ۶۵

۴۲۰ در چیز معال عقلست خوردن بیش از رزق مقسوم و مردن
پیش از وقت معلوم

قطع

۴۲۵ قضا دگر نشود در هزار ناله و آه
بشکر یا بشکایت بر آید از دهنی
فرشته که وکیل است بر خراین باد
چه غم خورد که بهیرون چراغ بیوه زنی

No. 64.

In a season of scarcity and dearth, inquire not of a dervish how he does; unless you mean to apply ointment to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head, but when you proceed and inquire how he came there, bind up your reins as becometh a man, and lay hold of the ass's tail.

No. 65.

Two things are morally impossible, to enjoy more than providence has allotted, or to die before the appointed time. Destiny will not be altered, by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished.

ای طالب روزی بنشین تا بخوری وای مطلوب اجل مرو که

جان نبری

قطعه

430

جهد رزق ور کنی وگر کنی
برساند خدای عز و جل
ور شوی در دهان شیر پلنگ
نخورند مگر بروز اجل

حکیت ۴۷

435

بنانها و دست نرسد و نهان و بهر جا که هست برسد

بیت

شنید که سکندر برفت تا طلبات
بچند محنت و آنکه نخورد آب حیات

حکیت ۴۸

440

سیادی بی روزی در دجله ماهی نکیرد و ماهی بی اجل

در خشکی نمیرد

No. 66.

O thou who are in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not, for thou canst not preserve thy life. With or without your exertion, providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

No. 67.

That which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that, after all, he did not taste the water of immortality.

No. 68.

A fisherman, unaffected by destiny, could not catch a fish in the Tigris; and the fish, without fate, could not have died on the dry land.

C c c.

بیٚت

سرهنك لطیف خوي و دلدار بهتر ز فقیه مردم آزار

حکبت ۷۳

475 عالم بی عمل زنبوری بی عمل است

بیٚت

زنبور درشت و بی مروت را شوئی

باری چو عمل نمی دهی نیش مزن

حکبت ۷۴

480 مرد بی مروت زن است و عابد با طبع ره زن

قطعه

ای بناموس کرده جامه سفید بهر پندار خلقت نامه سیاه

دست کوتاه باید از دنیا آستین خواه دراز خواه کوتاه

حکبت ۷۵

485 دو کس را حسرت از دل نرود و پای تغابن از گل بر نیاید

A military officer, who is good natured and courteous, is better than an oppressive lawyer.

No. 73.

A learned man without works, is a bee without honey. Say to the auilere, and uncivil bee,
"when you cannot afford honey, do not sting."

No. 74.

A man without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garment to appear holy in the sight of men, thou hast thereby blackened the register of works; and ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

No. 75.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud.

تاجري کشتي شکسته و وارثي با قلندران نشسته چنانکه گفته
اند خلعت سلطان اگرچه عزیز است جامه خلکان، خود بعزت تر
و خوان بزرگان اگرچه لذیذ است خرد، انبان خود بلذت تر
بیست

495 سرکه از دست رنج خویش و تره بهتر از نان ده خدا بوبره

حکمت ۷۶

خلاف رای موافقت و نقض عهد اولوالالباب دارو بنگهان
خوردن و راه نادیده بی کاروان رفتن

حکمت ۷۷

495 از امام مرشد محمد بن محمد غزالی رحمت الله علیه پرسیدند
که بدین پایگاه چه گونه رسیدی در علوم گفت بدانکه هرچه
ندانستم از پرسیدن آن ننک و عار نداشتم

قطعه

امید عافیت آنکه بود موافق عقل
که نبض را بطبیعت شناس بنهایی

500

One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of calenders; as they have said, "although a dress bestowed by a monarch is valuable, yet one's own coarse cloaths are preferable, and although the great man's food is exquisite, still the scraps of one's own table are more delicious. Vinegar and pot herbs obtained by one's own labour, are preferable to bread received in charity."

No. 76.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence; or to travel an unknown road without accompanying the caravan.

No. 77.

They asked Imam Mürşeed Mohammed Ben Mohammed (Cazaly, on whom be the mercy of God, by what means he had attained to such a degree of knowledge. He replied, "in this manner whatever I did not know, I was not ashamed to enquire about." There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse.

D d d d.

بپرس هرچه نداني كه ذل پرسیدن

دلیل راه تو باشد بعزّ دانائي

پند ۷۸

هرچه داني كه هراينه معلوم تو خواهد شدن پرسیدن آن

تعبیل مكن كه هیبت و دهشت را زیان دارد

505

شعر

چو لقبان دید کاندز دست داود

هی آهـن بهعجز موم گردن

نپرسیدش چه می سازی چو دانست

كه بی پرسیدنش معلوم گردن

510

پند ۷۹

از لوازم صحبت یكي آنست كه یا خانه بپردازي و یا با خانه خدای

در سازی

Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

No. 78.

Whenever you are certain that any thing will be known to you in time, be not hasty in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax; he did not ask how he did it; being persuaded that without asking, it would be made known.

No. 79.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion.

تطعه

515 حکایت بر مزاج مستع ثوی اگر دانی که دایر پاتوب میلی

هران عاقل که بامجنون نشیند نکوید جز حدیث زوئی لیلی

حکمت ۸۰

هر که بابدان نشیند اگر چه طبیعت ایشان درو اثر نکند بطریقت

ایشان متهم گردد چنانکه اگر شخصی بخرابات رود بنهار کردن

520 منسوب نشود الا بظن خورن

مننوی

رقم بر خود بنادانی کشیدی که نادان را بصحبت برگزیدی

طلب کردم ز نادانی بکی بند مرا گفتا که با نادان میپوند

که گر صاحب تیزی خرباشی و گر نادانی ابلهتر بباشی

حکمت ۸۱

525

حلم شتر چنانکه معلومست که آن طفلی مهارش بپذیرد و صدق سنگ

ببرد کردن از متابعت او نه بیچاند اما اگر راهی هولناکتر منش آید

Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you. Any wise man who associates with Mugoon, will talk of nothing else, but of the face of Laila.

No. 80.

Whoever associates with the wicked, although he may not imitate their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the character of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, "Associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

No. 81.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred furlongs without being in the least disobedient; but if the road becomes dangerous

که موجب هلاک باشد و طفل بنادانی آنجا خواهد رفتن زمام از
گفتش در گنبد و دیگر متابعت نکند که هنگام درشتی ملاطفت
مذمومست و گفته اند که دشمن ببلاطفت دوست نگردد بلکه طبع 530
زیادت کند

قطعه

کسی که لطف کند با تو خاکپایش باش
و گر خلاف کند در دو چشمش آگن خاک
سخن بلطف و کرم با درشت روی مثنوی 535
که زنگ خورده نکرده بنرم سوهان پاک

حکایت ۸۲

هر که در پیش سخن دیگران افتاد نامابه فضلش بدانند بیشک پایه
جهلش معلوم کنند و بزرگان گفته اند

540

قطعه

ند هر سرد هوشمند جواب مگر آنکه کنو سوال کنند
گر چه برحق بود مزاج سخن چهل دعویش بر محال کنند

and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him, any longer; because in the time of danger courteousness is a crime, for they have said, "An enemy does not become a friend, through indulgence, nay it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust.* Speak not with favor and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

No. 82.

Whosoever interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the discourse may be true, yet it is difficult to admit his pretensions.

حکمت ۸۳

ریشی درون جامه داشتم شیخ رحبت الله علیه هر روز پرسیدني
 545 که چوني و نپرسیدي که جراحت تو بر کجاست احتراز از آنکه ذکر
 هر عضوي روا نباشد و خردمندان گفته اند هر که سخن نسنجد
 از جوابش برنجد

قطعه

تانیک ندانی که سخن غین ضايع است

باید که بگفتن دهن از هم نکشائي

550

گر راست سخن گوئي و در بند بهائي

به زانکه دروغت دهد از بند رهائي

حکمت ۸۴

در رخ گفتن بضر بت لازم ماند اگر بزجراحت درست شود نشان بهاند

555 چون برادران يوسف علیه السلام بدروغ منسوب شدند است

گفت ایشان اعتبار نهد قال الله تعالی بل سئلتکم انفسکم

No. 83.

Once when I had a sore under my garment, my superior, on whom be the mercy of God, every day asked me, "how do you do?" avoiding to mention the feat of my complaint; for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falchhood.

No. 84.

Telling a lie is like inflicting a wound, which when healed leaves a scar. Joseph's brethren, having become notorious for falchhood, when they spoke truth, it was not believed. God hath said, "you shall be interrogated concerning your afflictions."

E e e e.

تطعه

يکني را نکه عادت بود راستي خطايي کند در گذاري رواست
و گتر ناموز شد بقول دروغ اثر راست گويد تو گوئي خطاست

566

مطایبه ۸۵

اجل تکایمات از روي ظاهر آید میست و اذل موجودات سنگ
و باتفاق بخردندان سنگ حق شناس به از آدمي ناسپاس

تطعه

سکي ز القه هرگز فراموش نگردد گزني صد نوبتش سنگ
و گتر عبري نوازي سفله را بکتر چيزي آيد بانودر جنگ 565

لدایفه ۸۶

از نفس پرور هنروري تياید و بي هنر سرور برانشايد

مثنوي

مکن رحم بر گاو بسيار خوار که بسيار خسپشت بسيار خوار
چو گاو اره بي بايدت فربه ي چو خر تن بجور کسان در ده ي 570

When one who practices veracity, commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood, speaks truth, you will say it is a lie.

No. 85.

Man is beyond dispute the most excellent of created beings, and the vilest animal is a dog; but the sages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

No. 86.

A sensualist does not value virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

تريبت ۸۷

د رايچيل آمدۍ است که اي فرزند آدم اگر توانگر يې دهست
از من مشتغل شوي بهال وگرډ رویش کنهت تنگدل نشيني.
پس حالات دگر من کجا يايي وعبادت من کي شتابي

قطعه

575

که اندر نعمتي مغرور و غافل گه اندر تنگدستي خسته وریش
مود رسرا و ضرا حالت اينست ندانم کي بعقب پرداري از خویش

عبرت ۸۸

ارادت بيچون يکي را از تخت شاهي فرو آورد و ديگري را
580 در شکم ماهي نکه دارد

بيت

وقتست خوش آنرا که بود دگر تو مونس
ورخود بود اندر شکم حوت چو يونس

No. 87.

It is said in the gospel, "O sons of Adam, if I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise, and after what manner would you worship me? Some times in affluence you are proud, and negligent, and again in poverty, you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

No. 88.

The divine will displaces one from the throne of royalty, and raises another in the fish's belly. Happy is the state of him, who keepeth thee, O God, continual remembrance, although he were in the belly of the whale, like Jonas.

حکمت ۸۹

اگر تیغ قهر بر گشود نبی و ولی سر در گشود و اگر غمزه لطف 585
بجانبان بد آنرا به نیکان در رساند
قطعه

گر به حشر خطاب قهر کند انبیا را چه جای معذرتست
پرده از روی لطف گوید در کار کا شکیا را امید مغفرتست

590

وعظ ۹۰

هر که بتا دیب دنیا راه صواب نگیرد بتعذیب عقیب گرفتار آید
قال الله تعالی ولنذیقنهم من العذاب الاذنی دون العذاب
الاکبر

بیت

پندست خطاب مهتران آنکه بند چون پند دهند و نشنوی بند نهند 95
نیکبختان بحکایات و امثال پیشینیان پند گیرند پیش ازان که
پسینیان بواقعۀ ایشان مثل زنند

No. 89.

If God should unsheath the sword of his wrathful indignation, both Prophets and Saints would shrink back with dread; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse. Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hopes of pardon."

No. 90.

He who is not brought into the road of rectitude by worldly afflictions, shall suffer eternal punishment. The Almighty said, "Of a truth, I will cause you to suffer light punishment, and not the greatest punishments. Great men first admonish, and then confine; when they give advice, and you list not, they put you in fetters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity."

قطعه

نرود مرغ سوي دانه فراز چون دگر مرغ بيند پند ريند
600 پند گير از مصايب دگران تا نكيرند ديگران ز تو پند

حکبت ۹۱

آن را که خوش ارادت گران آفرید، اند چون کند که بسنود
و آن را که بکند سعادت کشید، اند چون کند که نرود

قطعه

605 شب تاریک دوستان، خدای می بتابد چو روز رخ ند
روین سعادت بزور بازو نیست تا نبخشد خدای بخشند

رباعي

از تو بکه نالم که دگر داور نیست
وز دست تو هیچ دست بالاتر نیست
آن را که تو رهبری کنی کم نشود
610 وان را که تو گم کنی گمش رهبر نیست

The bird alighteth not on the spread net, when it beholds another in the snare. Take warning by the misfortunes of others, that others may not take example from you.

No. 91.

He who is born deaf, how can he hear; and he on whom the noose is flung, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, until it is granted by God. To whom else shall I complain, since there is no other judge, and there being no hand higher than thine! Whosoever thou guidest, cannot go wrong; whosoever thou causest to wander hath no guide.

F f i f.

عبرت ۹۲

نزد خدای نیک انجام به از باد شاه بد فرجام

بیت

غمی گز پیش شاد مانی بری به از شادی گز پیش غم خوری 615

لطیفه ۹۳

زمین را از آسمان نثار است و آسمان را از زمین غبار کل ایناء

یترشح بها فیه

بیت

620 گرت خوئی من آمدن سازا وار

تو خوئی نیک خویش از دست مگذار

حق تعالی می بیند و می پوشد و هسایه نمی بیند و می

خروشد

بیت

625 نعوذ بالله اگر خلق غیب دان بودی

کسی بحال خود از دست کس نیا سودی

No. 92.

A durwaish whose end is good, is better than a king whose end is evil. It is better to suffer sorrow before, than after the enjoyment of happiness.

No. 93.

The sky enriches the earth with showers, and the earth returns it nothing but dust. A jar exudes whatever it contains. If my disposition is not worthy in your sight, quit not your own good manners. Almighty beholdeth the crime, and concealeth it; and the neighbour seeth not, yet claimeth it aloud. God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

زر از معدن بگان کنند بدر آید و از دست بخیل بجان
 کنند

قطعه

630

دو نان بخورند و گوش دارند گویند امید به که خزرده
 روزی بینی بگام دشمن زر ماند و خاکسار مرده

۱۵۰ ب ۱۰۰

هر که بزیر دستان نبخشاید بجور زیر دستان گرفتار آید

مثنوی

635

۱۱۰

نه هر بازو که در روی قوتی هست

بر روی عاجزان را بشکند دست

ضعیفان را مکن بر دل گزند

که در مانی بجور زور بکنند

حکایت ۹۴

640

عاقل چون خلاف در میان بیند بجهت و چون صلح بیند لشکر

ببند که آنجا سلامت بر گرانست و اینجا حلاوت در میان

No. 94.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

No. 95.

Those who do not pity the weak, will suffer violence, from
 Always happen that the strong arm can overpower the heart of the weak, lest you fall by one more powerful than

verful. It does not
 k. Oursels not the

No. 96.

The wise man, on beholding contention, with draweth his
 droppeth anchor; because there is safety on the beach, and

seeth peace,
 the middle.

حکمت ۹۷

بهر راسه شش می باید ولیکن سه یک می آید

بیت

645 ۱۶۳

هزار بار چراگاه خوشتر از میدان

ولیکن اسب ندارد بدست خویش عنان

تصرع ۹۸

درویشی در مناجات میگوید یارب بربدان رحمت کن که هر

نیکان خود رحمت کردند که ایشانرا نیک آفریده

650

حکمت ۹۹

آور! سنی که علم بر جامه وانگشتی در دست نهاد جیشید

بود گفتندش چرا همه زینت و آرایش بچپ داری و فضیلت

راست راست گفت راست را زینت راستی تبا مست

قطعه

فریدون گفت نقاشان چین را که پیرامون خرگاهش بدوزند

بدانرا نیک دار ای مرد هشیار

که نیکان خود بزرگ و نیک روزند

No. 97.

The gambler wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

No. 98.

A durwaith, in his prayer, said, "O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. 99.

Jumshaid introduced "inlions in drefs, and was the first person who wore a ring on the finger. The asked why e had given the whole grace and ornament to the left, whilst excellence belongs to right hand? He replied the right hand is completely ornamented by as own rectitude. Feridoon commanded the chinese embroiderers to embroider the following words on outside of his pavilion, "O man of prudence, do thou good to the wicked; for the virtuous are of themselves great and happy."

حکمت ۱۰۰

۶ بزرگي را گفتند با چندین فضیلت که دست راست در آرد خاتم
چرا در دست چپ میکنند گفت ندانی که همیشه اهل فضل
مکروم باشد

بیت

آن که حظ آفرید و روزی بخت با فضیلت هید هد با بخت
۶ ملاطفه ۱۰۱
نصیحت پادشاهان مسلم کسی راست که بیم سرندارد و امید زر

مثنوی

موحد چه در بای رنری زرش چه شمشیر هندی نهی بر سرش
۱۰۲ لطیفه
مید و هراسش نباشد ز کس بر نیست بنیاد توحید و بس

بهر دفع سبکبارانست و شکنه برای خون خواران
حت جوی طراران هرگز در خصم بحق راضی

No. 100.

They said to a great man, "seeing that the right possesses so a reason of their wearing the ring on the left hand?" He replied: "virtuous man is always neglected? He who hath appointed both, either virtue or riches."

No. 101.

He is the proper person to give advice to kings, who neither seeks for reward. He who is orthodox, whether you pour an Indian scimitar to his head, has neither hope nor fear, basis of piety.

No. 102

A king, is for the restraint of oppressors; the superintendent murderers, and the Cazy for hearing complaints against the kings, never refer their complaint to the Cazy.

تطه

675

جو حق معاینه دانی که می باید داد
 بلطف به که بجنگ آوری و دلتنثی
 خراج اگر نگذارند کسی بطیبت نفس
 بقهر ازو بستانند مرد سرهنثی

مطایبه ۱۰۳

680

هبه کس را دندان بترشی کند گردد مثر قاضی را بشیرینی

بیت

قاضی نه بر شوت بخورد پنج خیار ثابت کند از بر توده خیار

لطیفه ۱۰۴

تعبه پیر از نابکاری چه کند که توبه نکند و شکنه معزول از مرد

بیت

جوان گوشه نشین شهر مرد راه خداست

که پیر خود نتواند ز گوشه برخاست

is just, and that it must be given, it is better to give it with kind
 and displeasure. If a man does not pay the tax willingly, the
 it by force.

No. 103.

blunted by sourness, excepting the crazy's, which are affected by
 as four cucumbers as a bribe, will admit evidence in your
 ons.

No. 104.

do not you not to sin any more; or a degraded superintend-
 ing not to injure mankind! A youth who makes choice of res-
 in the path of God; for an old man is not able to move from

حکمت ۱۱۵

چینی را پرسیدند که چندین درخت نامور که خدای تعالی
آفریده است بلند و برومند هیچ یکی را آزاد نخوانند مگر سرو که
ثمره ندارد درین چه حکمت است گفت هر یکی را د خلی معینست
و وقتی معلوم که گاهی بوجود آن تازه است و گاهی بغد
آن پرموده و سرو را هیچ ازین چیزی نیست و در همه وقت تازه
است و این صفت آزاد گمانست

قطعه

بر آنچه میثذر دل منه که د جله بسی
بس از خلیفه بخواهد گذشت در بغداد
ثروت ز دست بر آید چون نخل باش کریم
ورت ز دست نیاید چو سرو باش آزاد

وعظ ۱۱۶

دو کس مردند و حسرت بردند آن که داشت و نخورد و آن که
تا نکرد

قطعه

من نه بیند بخیل فاضل را که نه در عیب گفتنش کس
ر بهی د و صد گنه دارد کرمش عیبها فرو بوشد

No 105.

They asked a wife man, why out of many famous trees which the Almigh
osty and fruit-bearing, the cypress alone is called free, although it beareth
plied, "every tree hath its appointed fruit and season, with which it is
illing, and at another time destitute and withering; to neither of which it
xposed, being always flourishing, as is the state of those who are free,
on that which is transitory; for the river Tigris will con-
sider that the Khalifs shall have ceased to reign
erality, but if you have not the means of me, be free

No. 106.

Two persons died, and carried with them regret. He who had
ed he who had knowledge, but made no use of it. No one cry
er, that people did not endeavour to point out his fault
e, his defects, his generosity will cover

خاتمة الكتاب

م شد کتاب گلستان و الله المستعان درین جبهه چنان
غمان از شعر منقد مان بطریق استعاره تلغیق یافت

بيت

کهن خرقه خویش پیراستن به از جامه عاریت خواستن
عالم بگفتار معدی طرب انگیز است و طبیعت آمیز و که
دیده وقت زبان طعن دراز گردد که مغز دماغ بیه
دود چراغ بی فایده و خوردن کار خردمندان نیست
برای روشن صاحب دلان که روی سخن در ایشانست پوش
ماند که در موعظهای شافی در سلک عبارت کشید
و او غوغا تبلیغ نصیحت بشهد ظرافت برآمیخته تا طبع مخاطب
شود در دولت قبول معرور نهاند

CONCLUSION OF THE BOOK.

ce, the book entitled the Garden of Roses is now brought to a
hole of this work, I have not followed the custom of authors,
former writers. It is better, to be dressed in one's
an of a new vest. The discourses of Sâdy are for the
of a fantasy; on which account the short sighted ex
part of a wise man to waste the main
re, I am without deriving any advantage
elligent, who comprehend the tendency of a
ry advice, are threaded on the string of style; mix
mixed with the honey of pleasantry, in order that

